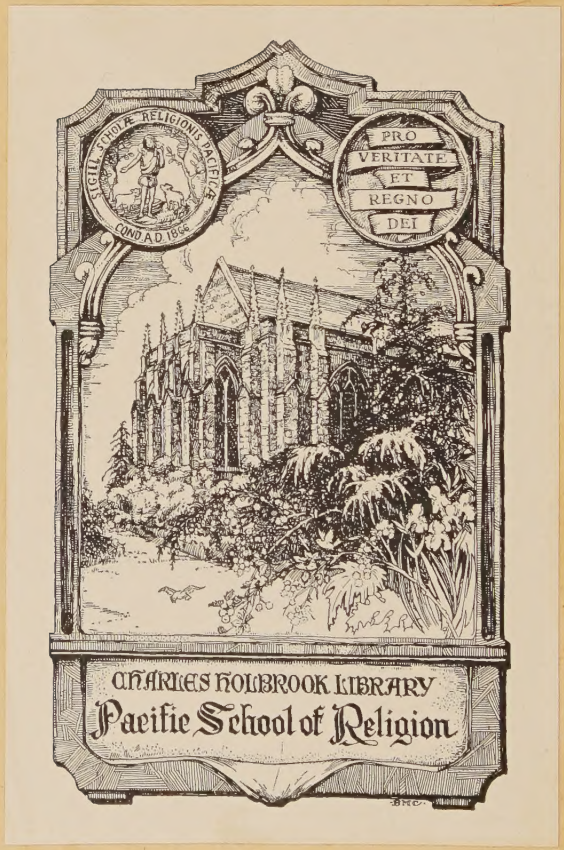
SIGILL. SCHOLÆ RELIGIONIS PACIFICÆ
COND. A.D. 1866
PRO
VERITATE
ET
REGNO
DEI
CHARLES HOLBROOK LIBRARY
Pacific School of Religion

$1.00 for 2 vols.

S. Warren.

1850

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

Digitized by the Internet Archive
in 2022 with funding from
Kahle/Austin Foundation

https://archive.org/details/congregationalvi0002unse

ROLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

THE

CONGREGATIONAL VISITER

FOR

PARENTS, CHURCH MEMBERS, AND SABBATH SCHOOL TEACHERS.

EDITED BY

THE PUBLISHING COMMITTEE

OF THE MASS. S. S. SOCIETY.

VOLUME II....1845.

Book
No. 9622
Mrs. F. Cobb
LIBRARY
PACIFIC THEOLOGICAL SEMINARY

BOSTON:
MASSACHUSETTS SABBATH SCHOOL SOCIETY,
Depository No. 13 Cornhill.
1845.

v. 2
1845

INDEX

TO

CONGREGATIONAL VISITER.

VOLUME II.....1845.

PAGE.

A.

Abel entering heaven, - - - 152
Aptitude to teach, - - - - 206
Attention to Christian guests, - 8
Awake, arise, O Zion, - - - 259

B.

Benevolence, Sabbath school, - 92, 123
Berkshire Co., Sabbath schools in 190
Berkshire scene, - - - - 233
Bethel, the vision at - - - 11
Be ye also ready, - - - - 20
Brainerd, a mother at the grave of 56
Broad way, the - - - - 196
Byron, lord, and the Bible, - - 200
By their fruits ye shall know them, 228

C.

Character, a sketch of - - - 129
Cheshire County Maternal Assoc.,- 231
Christian consistency, - - - 140
Christian pilgrim to his soul, the - 108
Church-members, a word to, - - 234
Congregationalism, - - - 114
Congregationalism, distinctive principles of - - - - - 256
Covenant, the - - - - 141
Convent of San Isidro, the - - 142
Correspondence, interesting - - 116
Cranfield, Thomas - - - 87
Creation and the Christian, - -

D.

Daily prayer, the - - - - 36
Daily value of sunshine, - - 273
Danger, an unperceived - - 180
Danger of self-deception, - - 271
Dedication, a dying mother's - 136
Deserters, - - - - - 211
Diamond, the soul a - - - 216
Dying infant, the - - - - 30

PAGE.

E.

Educational system the, of the Puritans, - - - - - - 269
Even yoke, an - - - - - 33

F.

Fable, a - - - - - - 113
Family government, - - - 275
Families are religious societies, - 255
Fidelity to the dying, - - - 138

H.

Heart of a nation, the - - - 124
Herein is love, - - - - 113
Horse-shed class, - - - - 231
Household, the smitten - - - 65
Hymn, - - - - 15, 199, 157

I.

I do the best I can, - - - 259
Indiana, Sabbath school books in - 118
Infant baptism among the Waldenses, - - - - - - - 237
Influence, a father's - - - 125
Impenitence, a sinner's excuse for 100
Improvement, room for - - - 47
I was sick and ye visited me, - 40
I will not do it for ten's sake, - 82

J.

Judgment, the day of - - - 192

L.

Legacy, St. Bernard's - - - 60
Libraries for destitute Sab. schools, 71
Lord, what wilt thou have me to do? 28
Lost child, the - - - - - 79

M.

Mansfield, Sab. school concert in 189
Michigan, want of Sabbath schools in - - - - - - 236

PAGE.

Missionary's departure, the - - 22
Merit of works, - - - - 259
Missionary ships, the children's - 42

N.

Nature, - - - - - - 142
New year, the - - - - 1

O.

Observations at a Sabbath school, - 108
Okla Hanali Sab. school, report of 222
Our mother sleeps, - - - 203

P.

Parental influence - - 37, 61
Pastor's testimony, a - - - 117
Pay your minister, - - - 15
Persuasion, power of - - - 166
Providence, R. I., Sabbath school history of - - - 134, 214

R.

Real life, a page from - - - 33
Resignation in affliction - - 230
Richard and his mother, - - 143

S.

Sabbath morning, - - - - 80
Sabbath observance of - - - 132
Sabbath schools, - - - - 55
Sabbath schools in Hampshire East, 232
Sabbath school concert, 5, 25, 49, 73, 97, 121, 146, 169, 193, 217, 241, 265,
Sabbath schools, how to render useful, - - - - - - - 259
Sabbath school hymn, - - - 181
Sabbath school, hymn for a - - 129

PAGE.

Sabbath schools in the manufacturing towns of England, - - 94
Sabbath school literature - 34, 64
Sabbath school teacher, a tribute to the memory of - - - 158
Sabbath school teachers, Christian character of - - - - 208
Sabbath school teaching, high character of - - - - - 208
Sabbath school teachers, hints to - 69
Sabbath school teaching, responsibility of - - - - - . 35
Sabbath school teachers' work, - 92
Saturday evening, - - - - 274
Scriptures in Spain, translation of 251
So discouraging, - - - - 52
Soldier out of uniform, - - - 172
Strive to enter in at the strait gate, 228
Sympathies for the young, - - 136

T.

Temper in teaching, - - - 204
Temptation, the first, - - - 546

U.

Uxbridge, history of the Sabbath school in - - - - 66

W.

West, a letter from the - - - 238
Winthrop Sabbath school, Charlestown, - - - - - 133
Why this difference? - - - 213

Y.

Youthful Christian, emblem of - 130

THE

CONGREGATIONAL VISITER.

VOL. II. JANUARY, 1845. No. 1.

THE NEW YEAR.

WE avail ourselves of this occasion to present to our friends and patrons our Christian salutations. To those engaged with us in training the young to virtue, and filling their minds with truth, we wish a happy and prosperous year. Around the Sabbath school let our purest affections cluster, and for it our fervent prayers ascend to God. To all in any way seeking its success, the VISITER would speak in words of kindness and encouragement. To Sabbath school teachers, especially, we tender the greetings of warm hearts. We know your responsibilities and trials, your joys and sorrows, and your need of divine aid in order to the highest success. Your station demands that you possess sincere and devoted piety, involving fervent love to the souls of your pupils. That teacher who is without personal piety, will have little ability or inclination to deal faithfully with his class. How can he enforce truths, the power of which he has never felt? Without personal religion in the teacher, imparting a deep and pleasing interest in the duty of instruction, and securing a serious, kind and winning manner of

performing it, the work will be imperfectly done. "Thou that teachest another, teachest thou not thyself?"

With sincere piety, you have need of much *patience* towards your pupils; bearing with their ignorance, their dulness of apprehension, repeating instructions which have been often inculcated, till the understanding has embraced their meaning, and the heart is impressed with their importance. The teacher who can say a thing but once, and cannot bear to repeat and present the truth in new forms, till it is understood, is poorly qualified for his work.

With patience should be associated perseverance; a spirit that yields to no discouragement, but carries on the work with a kind and steady hand to its proper issue. The Bible is the great storehouse of truths, from which you may draw at pleasure, for instruction, reproof and correction in righteousness. And as you cannot make the truths of the Bible too plain and prominent, so in the application of them your zeal is never to abate.

To all other qualifications add prayerfulness. This is indispensable to your success. It is well for you to pray over the appointed lesson, that your own heart may be imbued with its truth and spirit. It is well that the hearing of the lesson should be accompanied by silent and fervent petitions to Heaven for the power of the quickening Spirit, and also that your tones and manner should indicate to your class your desire for their salvation. But this is not enough. When you go to your closet, remember your class; pray for them individually. It is recorded of Job, that the number of his daily sacrifices was according to the number of his children. If you can invite your class occasionally to meet you for a season of special prayer, you will find your advantage in their increased interest and affection. We cannot disguise the matter; whatever may be your intellectual qualifications, our chief hope of your success depends upon your prayerfulness.

Addressing yourselves to your duty in this spirit, you have much to encourage you. We point you to God's promises, exceedingly great and precious. "Train up a child in the way he should go, and when he is old he will not depart from it." Can you want more? Then listen again. "He that goeth forth and weepeth, bearing precious seed, shall, doubtless, come again with rejoicing, bringing his sheaves with him." Here is the general rule; faithfully do your work, and the promise of success is as true to you as that seed time and harvest shall not fail. Set yourselves, then, with diligence to sowing the divine seed and training the young plants. Let not your pupils be ignorant of God and their duty. Seek out avenues to their hearts for the truth, and enforce your instructions with prayers and tears. Not only *advise*, but *train* them in the way they should go, and when God's promise fails, it will be time to complain. We would point you, moreover, to the history of God's providence, as showing his delight in the faithful Sabbath school teacher. Our limits do not permit us to give facts in detail as we would like to do. Is it not enough, that the great body of youth thus taught in the Sabbath school twenty years ago, are now, if alive, members of the church, and adorning their profession? Is it not enough, that you cannot find one teacher, that has prosecuted his work in the spirit we have described, for a course of years, who cannot speak of God's signal mercies to his class? This minister or that missionary, this or that active Christian, was once a member of his class in the Sabbath school. Is it not enough, that many such teachers have returned with rejoicing, bringing *all* their sheaves with them? And have we any reason to doubt that many a teacher is now in heaven, there associated with every member of his class? The history of faithful Sabbath school teachers would find its place among the brightest annals of the church of God. Inquire after the facts of

Providence, and see if all these encouragements are not held forth to you.

Bring home to your heart, teacher, the truth, that each of your class will soon be in endless blessedness or woe,—an angel of light, or a fiend of darkness. Will you suffer your neglect to occasion the loss of heaven to any one of your pupils? Which of them are you willing should be lost? Of this we feel assured, that no department of your labors on earth is more important than that connected with the Sabbath school.

Again would we tender to you our good wishes and hopes. May the year on which you are entering be one of fidelity, happiness and success in your work. Some of you will not live to see its close. Before this year shall end, your class will come together at your funeral; and on pleasant Sabbaths they may find their way, in the burying-ground, to the spot where lie the remains of their former teacher. So labor now that being dead you may yet speak to them.

Others of you will, during this year, be called to aid in committing to the dust a beloved pupil. In that sorrowful work, how sweet would be the assurance that the dear child or youth was prepared to die. And as you, from time to time, look upon that grave, how wretched must you be without the conviction that you did what you could for the salvation of the soul. The future is wisely concealed, that you may be as servants that wait for their Lord. "Wherefore, beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor shall not be in vain in the Lord." A.

"Always have some worthy end in view in whatever you undertake; remembering that to fail, with good intentions, is more honorable than success in an evil cause."

SABBATH SCHOOL CONCERT.

As this article is designed to be read at the Sabbath school concert, it may be interesting and profitable to sketch briefly the origin and progress of the Sabbath school system, which is, unquestionably, to be one of the most powerful means of filling the earth with the knowledge of the Lord. Such a sketch may be instructive to some, while it will refresh the memory and encourage the hearts of those who have long and faithfully labored in this cause.

Robert Raikes, a name which will ever stand high in the catalogue of the world's benefactors, may be regarded as the founder of Sabbath schools; for although he was not the first to teach children on the Sabbath, he was the first, so far as we know, who suggested the practicability of reducing Sabbath school instruction to a system, capable of universal application.

Eustace, in his classical tour, gives the following account of a Sabbath school established by the celebrated Charles Borromeo, who died in the year 1584.

"Many of his institutions," says Mr. Eustace, "still remain, and among them that of Sunday schools; and it is both novel and affecting to behold, on the Sabbath, the vast area of the cathedral filled with children, forming two grand divisions of boys and girls, ranged opposite to each other, and these again subdivided into classes, according to their age and capacities, drawn up between the pillars, while instructers attend each class and direct their questions and explanations to every little individual, without distinction. A clergyman attends each class, accompanied by one or more laymen for the boys, and for the girls by as many matrons. The lay persons are said to be oftentimes of the first distinction. Tables are placed in different recesses for writing. This admirable practice, so beneficial and so

edifying, is not confined to the cathedral, or even to Milan. The Archbishop extended it to every part of his immense diocese, and it is observed in all the parochial churches of the Milanese."

We learn, also, from Frieslander's *State of the Poor in Germany*, that a respectable ecclesiastic in Bohemia, named Kindermann, formed a Sabbath school in his village, in 1773, and that his example was soon followed by others; the consequence of which was, that crime in that province began immediately to diminish.

Mr. Raikes was born in the city of Gloucester, England, September, 1736. In early life, he devoted himself to the art of printing, an art which has been like a fountain of light to this world, and is essential to the rapid and universal diffusion of truth. From the beginning of his active life, he felt a deep interest in the cause of benevolence, and exerted all his influence to ameliorate and improve the condition of the poor and the vicious around him. He soon saw that ignorance and crime generally went hand in hand, and that the inmates of the prisons in his native city were, for the most part, from that class whose moral and religious education had been almost totally neglected. It was natural, therefore, that he should first of all endeavor to give them a knowledge of God and of their duty; and, as the children of the poor were early and constantly engaged in labor, so that they had no time for instruction during the week, he determined to have them taught on the Sabbath day, a plan which seems to have occurred to no one besides himself. He wisely judged that, although the Sabbath is a day of rest, it is lawful to use it in the moral and religious training of the ignorant, and that it is no profanation to take children from the streets, and teach them their duties to God and man, on God's holy day.

In accordance with this view, he commenced a Sabbath

school upon a small scale, in the beginning of the year 1782. The trial of a year satisfied him that the plan was judicious, and would be successful; and, in 1783, he published an article in the Gloucester Journal, stating what he had done, and inviting others to aid in prosecuting a scheme which was obviously original in its character, and would be subservient to the best interests of society, as well as most salutary in its influence upon the ignorant and degraded beings for whom it was primarily designed. This article, the first, probably, that was ever published in relation to Sabbath schools, attracted general notice, and produced much excitement. It is interesting, at this day, to recall the scenes in which Sabbath schools had their birth, and to review the opinions publicly expressed as to their probable influence upon society and upon religion. Some thought that the attempt to collect the idle, the ignorant, and the vicious children of poverty, and give them instruction, would convulse the nation; some thought it would result in the universal profanation of the Lord's day; some pronounced it a most daring and dangerous innovation; and from all parts of England Mr. Raikes received letters, censuring his operations and deprecating the influence which his system would exert upon the well-being of the kingdom. Singular, that wise and good men, as probably many of the early opposers of Sabbath schools were, should be so short-sighted, and that a man, laboring to rescue the miserable victims of neglect and oppression, and to bless his country by imparting moral and religious knowledge to its most dangerous subjects, should be treated as one whose great object was to undermine its institutions, and destroy its peace. But this is generally the lot of the true reformer; and he who would do good to his fellow-men must prepare himself to endure hardness as a good soldier.

There were a few persons, however, in England, who sympathized with Mr. Raikes, and were capable of forming

a true judgment respecting the character and tendency of his plans. They saw that Sabbath school instruction was adapted to elevate the character, and ameliorate the condition of the poor and laboring classes; and they confidently predicted that, under the influence of the Sabbath and the Bible, the worship of God's house, and the influence of the Holy Spirit, co-operating with the teacher, ignorance, vice and misery would be banished from the dwellings of the poor, the church would be enlarged, and society rendered stable by the conversion and salvation of a great multitude, who were then outcasts from both. A prediction which has been, to some extent, already verified, and will, doubtless, be more signally fulfilled when the church is more fully awake to her interest in this matter, and labors more faithfully to extend the benefits of Sabbath school instruction to all classes. and to every community throughout the world. Mr. Raikes' operations soon excited great interest among a large class of benevolent persons in various parts of the country, and many letters of inquiry were addressed to him in relation to his mode of instruction. In answer to a gentleman, who had requested information upon this subject, Mr. Raikes wrote a letter which contains many interesting facts respecting the origin, character and objects of Sabbath schools, and which, as it is possible that all our readers may not have perused it, we shall give, in our next number, together with some remarks upon the progress of Sabbath schools from that time to the present. J. A. A.

WASHING THE SAINTS' FEET—ATTENTION TO CHRISTIAN GUESTS.

The act of Jesus in washing the feet of his disciples was designed to be instructive. The explanation of the act he has given us. "So after he had washed their feet, and had taken his garments, and was set down again, he said unto

them, Know ye what I have done unto you? Ye call me Master and Lord; and ye say well, for so I am. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet."

The lesson is one that deserves to be studied, for the duty enforced is one we are prone to neglect. The spirit it inculcates is not natural to man. I have seen the truth of this observation in myself. In my early years, the venerable President of one of our New England colleges called at my father's house, and spent the night. When he retired to rest, he was furnished with slippers, and his boots were left behind. In the morning I thought that the boots ought to be brushed, and I wished to have it done. There was no servant to call on to do this work, and I asked a brother to do it; but he refused. Pride prevented me from doing it, for I was a member of college, and I thought it would be degrading to me to perform this office. This pride appears to me now exceedingly ridiculous, and I can hardly conceive how I could indulge feelings so absurd. But the boots were not cleaned, and I had some uneasy feelings as they were handed to the reverend man, and he drew them on. He sat by the fire, and I observed him as he cast a look down upon his boots, and expressed in his features some uneasiness at having to wear them in this state, and some perplexity, too, indicating doubt whether he should ask for a brush or not; but he said nothing.

The scene has often occurred to my mind, as showing the occasion for such a lesson as Jesus gave his disciples. This blessed saint did not need his feet washed, but he did need his boots brushed. In the principal town of the State, and where he did not often appear, and with his general habits of neatness, and remarkable decorum and dignity, and with the ancient custom which he retained of wearing clothes reaching only to the knees, with stockings and boots meeting

them there, I saw that duty to an honorable guest required attention even to the covering of his feet. But though I know that I ought to honor father and mother, yet I consider them as negligent here. Christ's lesson to the disciples appears to me clearly to have required such attention from them, and to have required them to enforce such attention from their children.

You may think, dear reader, that this is a trifling matter. But is not washing the feet of a guest in a hot, dry and dusty country like the East, a trifling matter? And is not human life made up mostly of trifling matters? And then, after all, are those matters indeed trifling in which the dispositions of our hearts appear, and are exercised and confirmed?

If pride is indulged in little things, will it not be indulged in greater things? And has not Christ taught us by his own example, and by his words, to be willing and even forward to do humble and kind offices? Does he not make the excellence,—the perfection of Christian character, to consist in a readiness to do thus? "And whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." How sublime is the climax here, from ministering to others to the sacrifice of life for them!

If you would have the spirit of Christ, and make sacrifices most like his, be willing and forward to do humble and useful offices. Do not decline the lowest offices in the family from pride. Do not crowd them off upon others. Do not suffer believing guests, that are dear to Christ, to be neglected. The sick may need to have their face, their hands, or their feet washed. They do not want money of you so much as they want your personal attentions. Perhaps they are poor and humble; and services performed to them would have no earthly honor or reward. Well, so much more are they like

Christ. Do not, then, shrink from duty. Remember the coming judgment, and do not let Christ then say to you, "I was hungry and ye gave me no meat; I was thirsty and ye gave me no drink; I was a stranger and ye took me not in."

N.

THE VISION AT BETHEL.

The hour when a young man leaves his father's house to enter upon the business of life, often forms a crisis in his history. It is a period to which he has been looking forward with large hope, and to which he will look back, in all his future career, with deep interest. He is now called to act for himself,—to stand alone. A father's arm no longer sustains him; a mother's love no longer shields him; but, from a home of affections and quiet, he ventures out into the cold and stormy world, where fierce temptations will assail, and bitter trial may await him. Much, very much, depends on his earliest impressions, his first steps; for these will shape his path, and affect his character to the end. Happy is he upon whose mind, in such an hour, the remembrance of a father's God is so deeply stamped that it can never be erased.

In this light we love to contemplate the vision of Jacob at Bethel. The young son of Isaac left his father's tent under very trying circumstances. His mother, anxious for the life of her darling child, which Esau, in his rage, had threatened to destroy, had persuaded Isaac to send Jacob away to her own kindred. Isaac yielded to her persuasion, and sent forth his son on a somewhat long and dangerous journey. The youthful Jacob went out alone and unattended; his mind, no doubt, was harassed by fears on account of the perils of the way, and still more because of the anger of his justly-incensed brother; for he was a man of peace, nursed in quiet by his

mother's side, but his brother was a sturdy hunter, of strong passions and iron sinews, which had been fostered and exercised in the stirring sports of the chase. He was, therefore, comparatively defenceless, unarmed and all unused to strife. He went out, indeed, with his father's blessing, and this was his only defence; and even this was embittered by the means through which it had been obtained.

Thus Jacob passed from Beersheba, and went towards Haran. In his lonely walk, how many anxious thoughts may have pressed on his mind; how often may his heart have raised a prayer for protection to the God of Abraham, to whom his father had commended him. As night came on, he drew nigh to a certain place, and tarried there; "and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep." He was alone, and doubtless composed himself for repose by prayer; for a dream came in his slumbers, from which we may learn the character of his thoughts while he prepared himself for sleep. It was a vision, admirably adapted to cheer him in his loneliness, to strengthen him under present trial, and nerve him for future conflict. "And he dreamed, and behold, a ladder set up in the earth, and the top of it reached to heaven; and, behold, the angels of God ascending and descending upon it; and, behold, the Lord stood above it." And God spake from above, in words of promise, assuring him of his blessing and protection. What a beautiful exhibition of an ever-watchful Providence, and how timely the vision! The lonely wanderer from his father's house was permitted to see the connection between heaven and earth. Above the mysterious ladder stood the Lord; angels ascended and descended on its rounds, forming the links of communication between its ends, which touched heaven and earth; thus teaching the defenceless sleeper that, though separated from a father's house, he was yet united to a father's God.

He was not alone. What though no human voice met his ear? God spake to him. What though no human feet sounded in his path? the noiseless steps of angels were about him. What though he lay on the desert plain, with but a stone for his pillow? God watched his lowly bed, and blessed his sleeping hours with visions of peace. He awoke, and exclaimed, "Surely the Lord is in this place, and I knew it not." It was silent all around; the stars were just waning before the coming dawn; along the eastern sky the morning brake, and his spirit was awed and trembling. "And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. And Jacob took the stone that he put for his pillow, and set it up for a pillar, and poured oil upon it. And he called the name of that place Bethel." And round that altar he breathed his vows, and chose the God of Bethel to be his God for evermore.

The lesson thus learned at this early stage of life's career, was never forgotten. Wherever you trace his subsequent path, you find the altar of the God thus early chosen. Happy would it be, did every young man, in leaving his youthful home, carry with him into the world a similar recognition of God's presence. But too often this truth is forgotten, and the heedless youth forsakes his father's house and his father's God together. He finds in the world a practical denial of God's presence. He is surrounded by many, who say to the Almighty, "Depart from us, for we desire not the knowledge of thy ways," and who try to feel that their wish is granted, and God is removed far from them. If he yield to the influence, and break away from the restraints of God's presence, he shuts up against himself the most refreshing fountain that gushed in all life's pilgrimage. He will be emboldened to sin, for the transgressor saith, "God doth not see it;" he may be overwhelmed in

despair, for the stricken soul saith, "I am forsaken of God;" his spirit may be weakened in the conflict, for the struggling penitent cries, in bitterness, "I am cast out from the presence of the Lord;" or his mind may be filled with darkness when he would pray, for the fearful suppliant exclaims, "O that I knew where I might find him." Thus, if he have any sense of his need, he must find that to live without a deep, realizing conviction of God's presence and providence, is to live in a state unfavorable to his true improvement and happiness.

Let, then, every young man carry from his father's house, the remembrance of his father's God. It will be a talisman of more than magic power, along life's troubled way. It is a sentiment to be cherished with choicest care, from every atheistical influence of an ungodly world, that God is always with us in every place. It is one easily forgotten in a world where so many are without God; but it is a sentiment every rational man will wish bound to his heart. To the tried, trembling pilgrim, mourning the exchange from a home of sympathy and love to a world of coldness and indifference, it will whisper, "You are not alone; you are never removed from under a father's eye; never forgetful of his love; his name is your strong tower; flee to it in every hour of need."

If to any this conviction be painful, what an evidence of sin! If you see a child skulking from his father's presence, you need no one to tell you he is guilty and disobedient; and the sinner who would forget that God is with him, and thus seek to hide from his eye, needs no further evidence of sin. Carry, then, this conviction through life, so deep and strong, that you may never say, "Surely the Lord is in this place, and I *knew it not*," but may rather adopt the language of the Psalmist; "I have set the Lord always before me; because he is at my right hand I shall not be moved; therefore my heart is glad and my glory rejoiceth. E. F. C.

HYMN.*

Now that the sun is gleaming bright,
Implore we, bending low,
That He, the uncreated Light,
May guide us as we go.

No sinful words, nor deeds of wrong,
Nor thoughts that idly rove,
But simple truth be on our tongue,
And in our hearts be love.

And, while the hours in order flow,
O Christ, securely fence
Our gates beleaguered by the foe,
The gate of every sense.

And grant that to thine honor, Lord,
Our daily toil may tend;
That we begin it at thy word,
And in thy favor end.

PAY YOUR MINISTER.

BY MRS. H. C. KNIGHT.

"Has Mr. Scott's bill been sent over lately?" asked a grocer, gruffly.

"Yes sir, I take it every time I go a dunning," answered the boy.

"Well, what does he say?"

"He ha'nt the money; that 's what he always says."

"Well, go again,—these ministers are salaried men, and they ought to pay,—wonder what they do with their money,—practice before precept, I say,—I want no better religion than to pay my debts,"—a smirk of satisfaction played over his hard features,—"here, take this bill, I'll drive him till I get it,—give him a touch of the law,—yes,—no,—go, Bill."

"He wont pay, I know," muttered Bill, walking off.

* This hymn, says the Quarterly Review, is sung in the original Latin by the scholars of Winchester College, when they separate for the Whitsun vacation.

A knock at Mr. Scott's door; Mary answered its summons.

"I want to see Mr. Scott," demanded the boy. Up flew Mary to the study door; gently opening it, and on tiptoe peeping in,—"Papa, please come down, a boy wants you;" and as he put aside his pen and slowly arose, Mary jumped in and nestled her little hand lovingly in his,—"I'll lead you, father,—it is Mr. Cook's boy." Ah! Mary little dreamed how drearily the information fell upon her father's ear.

"Is it?"—*he stops*—"perhaps, then, you had better go down and ask him to send up his message, for I am busy,"—*he hesitates*,—"no, Mary, stop, I will go myself,—these are exigencies I *must* meet," he added, to himself, pressing his lips firmly together, lest an impatient or repining thought might seek an utterance.

"Here 's Mr. Cook's bill, and he says he wants the pay now," was the familiar greeting that Mr. Scott met at the door; alas, too familiar had the poor man become with messages of a similar character.

"Yes,—yes,—Mr. Cook's bill," taking the bill in one hand, and thrusting the other into his pocket, more from habit than the expectation that it could come in contact with any thing else but the two keys which constantly resided there, and which he sometimes jingled together, in the pleasing allusion that they sounded like change. "I believe I am quite out of money now, but tell Mr. Cook, I will try and send it over soon."

"How soon?" asked the boy, impatiently; "that 's what you said before."

A deep flush passed over the pale and care-worn countenance of the minister, as he mildly answered, "Just as soon as I can," and experience told him too painfully that his "soon" had no very definite boundaries. The boy departed.

"Come, my little girl, I want you to go an errand; ask mother to put on your things," said Mr. Scott, trying to be cheerful.

"Mother's laid down a little while; I can dress me," and away she skipped.

Mr. Scott returned to his study and wrote an urgent request to the treasurer of his society, soliciting some payment of the long and unpaid arrears of his last year's salary.

"I'm ready, father," said Mary, at his elbow, just as he had finished.

"My dear, you will be cold; have you nothing to wear on your neck but this?" said the father, taking a corner of the thin kerchief in his hand; "why, it's November, and 'tis very cold out!"

"Mother's got the shawl; I've been down in the kitchen and am warm; it's very cold up here, father,—why don't you have a fire in your study, where you sit and study so much; don't your fingers freeze, father?"

"I should be very glad to have one," said the minister, with slight despondence in his tone, "but we cannot have every thing we want in this world, Mary."

"We sha'nt want fires in heaven, shall we, father?"

"Thank God, no, Mary;" and he hastily brushed away the starting tear. "Carry this note over to Mr. Goodwin and wait for an answer; run and you will be warmer."

Away the child sped. The minister took a few turns in the narrow precincts of his study, rubbed his hands, buttoned up his threadbare coat, and then resumed his chair and pen; but with every gust that whirled the dead leaves against the window, a chill and a shiver swept through his frame.

Half an hour, and back came the little messenger; at the patting of her feet upon the stairs, hope and fear, and fear and hope, rose and fell in his bosom, and as he turned round and beheld her happy, rosy face, a bright vision of bank-bills flitted before him.

"So you have got it," he said, cheerily and thankfully.

"No, father, he says he 's *very* sorry, but he has not got a

dollar for you yet; he says he hopes he shall soon, and he 's very sorry."—Who that has not been similarly situated can describe the heart-sinking which follows such an announcement?—"He says he 's very sorry," added Mary, again, as if fearing her father needed consolation.

"O, very well, thank you my dear, now run down and help mother."

"I 'm going to get dinner if mother isn't well enough to get up,—she will let me."

"See what a fine dinner you can get;" and the minister could not have restrained a sigh had he suffered himself to count the probabilities of future dinners, but then he remembered the lilies of the field and the fowls of the air, and a trusting love stole into his bosom, and he felt he was in a Father's house and under a Father's care.

In due time came the dinner hour. "Mother don't feel well enough to get up, but she wants you to sit down with us children, father," said Mary, again presenting herself to the study-door.

Mr. Scott proceeded to the bedroom. "Are you no better, Sarah?" he asked, tenderly taking the thin hand of his wife, upon whose arm lay a sickly, purple infant, of five weeks; "you ought not so soon to have tried to do the work; the weather is cold, and you have exposed yourself too much, I fear."

"*Ought not* are hard words," answered the wife, faintly smiling; "I hope I shall be better soon, for we cannot afford to hire. If we only had that flannel, dear, I could be sitting up, making that, while I am too feeble to do much about house. I am afraid you suffer for your waistcoats; I think flannel would strengthen me. If you could let me have a little money," continued the wife, feebly, "I don't know but Mary could get it, she went with me to look at it."

"Mother, Polly Marden 's at the door," said Mary, "she says she wants to speak to you a minute; can she, mother?"

"I suppose she wants the pay for making your pantaloons, dear," said the wife, addressing her husband; "can you let her have it? Ask her into the kitchen, Mary."

"Sarah, I have not a cent in the world, and I have not had one these five weeks; quarter after quarter passes away, and my salary is not paid, and now winter is coming with cold and debts, and perhaps hunger staring us in the face," and the poor minister, quite overcome by the accumulation and clamor of debts and necessities, felt unnerved in spite of himself. Fearing to distress his wife, he hastily arose and retired to his cold and comfortless study, there to betake himself to the Lord, and cast all the burden of his cares upon him who careth for him; through many a season of hardship and sore distress had his strength been renewed and his heart encouraged at the throne of mercy.

Consecrated to God in infancy by pious parents, he early became the subject of renewing grace; and resolved to devote himself to the ministry. To reach this, for ten years he had struggled through amazing difficulties. His collegiate and theological course could have borne witness to watchings and self-denials, which nothing could have sustained but a deep and intense love for his blessed work. Thoroughly trained for his high and responsible calling, he entered upon its duties with a heart filled with his Master's love for the souls of his fellow-men. Single-hearted, full of hope, ready to make any sacrifice for others' good, he became settled in the ministry, expecting at least to receive a sufficient return for his labors of love to enable him to prosecute the arduous duties of his profession, free from immediate want. Like his, the lives of many devoted clergymen are clouded by anxiety about the maintenance of their families. They labor, and preach, and study, and watch, and pray; they sacrifice health, bodily ease and personal comfort for the good of souls under their charge; and what poor returns do they often receive; how wretchedly and reluctantly paid for their

blessed ministrations. The profession, exalted as it is, commands an average pay no ways equal to any other business; and when clergymen are ready to receive, with humble satisfaction, a small compensation, how grudgingly is it oftentimes bestowed; month after month, and quarter after quarter, pass by, and the minister's bill is long in arrears; he cannot get his just dues, while the debts and necessities of his little family are fast accumulating.

Shall not such a labor be suitably rewarded? Shall he not be kept above a painful sense of want? Shall he be a reproach among religious men, because he is denied the means of paying his just and necessary debts? Shall his mind be turned from his great and solemn duties, by the fearful foreboding, how will the two ends of the year meet? O, shame on the Christian church and Christian communities that this should ever be the fact! Let every individual, who enjoys the exalted privileges of an intelligent Christian ministry, look to it that he is not remiss about granting it an adequate support. Let every individual behold the distinguished blessings, temporal, intellectual and spiritual, of an intelligent gospel ministry, and be instant in season to pay his minister.

BE YE ALSO READY.

"We sought to stay this
Angel on the earth, this spirit ripe
For heaven; and Mercy in her love refused."

That the following affecting memorial may be the means of encouraging the constant efforts of Christian parents and Sabbath school teachers is the object of the writer, to whom the mournful bereavement was suddenly and unexpectedly communicated by letter, from an affectionate parent, in the following impressive language:—

"My dear Son:—As the plants and the trees of the field put forth their blossoms, so the soul of your dear sister blooms in the paradise of God."

Overwhelming as was the intelligence to one bearing the tender relation of a brother, who, after an absence of many months, had fondly hoped again to enjoy the usual affectionate greeting of a devoted sister, and ever-constant friend, yet the words dictated by the prudence of a fond parent, anxious to impart a healing balm to the wound which she knew must inevitably be produced, were well calculated to check the gushing tears, and diffuse a mournful joy over the troubled mind, conveying at the same time the hope that her redeemed soul was rejoicing before the throne of God.

Sarah Elizabeth King, of Danvers, Massachusetts, whose sudden death occurred during the past year, at the early age of 22, was possessed of that pleasing manner and true kindness of heart, which invariably endeared her to all who shared her acquaintance. None, though poor, possessed of any traits of character worthy of sympathy, were disregarded by her, but rather encouraged to merit her esteem, which they sought to share, and never failed to secure and enjoy, by sensible tokens of relief in many an hour of need.

Though even now, when visiting the abodes of sorrow and want, which had often been cheered by her enlivening, sympathetic smiles, the burning tear bursts forth afresh, at the recollection that she, who had so often administered to their wants from a feeling heart and liberal hand, was not among their cherished friends on earth, yet the remembrance of her frequent visits, is a source of great consolation to her bereaved connections.

The constant affection manifested by her as the youngest tender branch in the family circle, bound them together by the strongest ties of mutual love. The void there made by her sudden death, and among her extensive connections, is a subject of frequent mournful recollection.

Early consecrated by the prayers and wishes of a tender parent to the service of her heavenly Father, she had constantly been favored with faithful religious instruction, and almost from infancy was connected with the Sabbath school. During a few years, she had charge of a class of young ladies, who became strongly attached to her; to whom, deprived of an affectionate teacher, this must be a trying bereavement.

In the winter of 1842–3, during a powerful revival, she experienced, in answer to the many anxious prayers offered in her behalf, that happy change of heart, by the power of the Holy Spirit, which she had long desired, apparently intended to fit her for a gradual approach to her bed of languishing sickness, and for faithful efforts in her class, and among her associates, many of whom now affectionately refer to her exhortations and earnest entreaties as the inducement for them to seek that holy joy and consolation which they now hope they have experienced, through the pardoning mercy and tender love of her faithful Redeemer.

What a soothing balm must it have been to her drooping spirits, when lying upon her bed of pain, to reflect that several of her tender charge in the Sabbath school, as well as her beloved companions, had thus been induced, by her affectionate entreaties, to embrace the Saviour of her soul; though she had thus exposed herself to causes that hastened the symptoms of an insidious disease, yet she felt that in the service of her dear Redeemer, no sacrifice could be too great.

As she was naturally of a cheerful, lively temperament, her friends, unconscious of the dangerous nature of her disease, hoped that the return of the invigorating air of spring would relieve her severe distress and impart new health to her system. When that hope failed, and she became conscious that her strength was rapidly decreasing under the frequent attacks of severe spasms, she then felt the full force upon her weakened mind of the great change rapidly approaching. To her fond mother, who was her constant attendant by day and night, ministering to her wants, and

offering words of consolation, in the fulness of her soul, she exclaimed, "How can I leave every thing beautiful on earth, and go to dwell whence none return?" But soon, reflecting that her soul, relieved from her body of pain and distress, would dwell securely with her Saviour, her countenance bore a sweet smile of resignation, and her mind became calm. "At times," says her afflicted parent, "when free from painful spasms, her countenance appeared impressed with her Saviour's image; it was refreshing to look upon it, as she raised her eyes, filled with the fire of divine love, towards the throne of God, and seeming to commune with her Saviour, manifested such sweet resignation, that forced her to break forth into songs of joy, often in the night, awakening those around, charming the souls of all who listened to her melting words." She firmly believed that the Saviour, to whom, in her health, she had given her heart, and feebly sought to follow, had afforded her consolation that nothing could impair.

Tenderly anxious for the future interests of her young pupils in the Sabbath school, they, at her request, often surrounded her dying bed, when she solemnly and affectionately addressed them. She left them cards with suitable inscriptions, adapted to their age and character, the reception of which was solemnly interesting, and which, it is hoped, will be blessed to their eternal good. Her anxiety was great that a faithful teacher, qualified to guide these tender lambs of the flock of Christ should be provided for them.

She had looked forward to the return of spring with unusual interest, in expectation of forming a happy union with the companion of her early choice. Her father had but a few days before her death added land to land, that she might still be near him, enjoying the care of a tender parent as well as of a husband; but her heavenly Father had destined her to become a guest at the marriage-supper of the Lamb, where her anticipations should be more than realized in the full fruition of eternal happiness.

May this sudden bereavement be sanctified to all who had hoped to share her joys; and though not permitted to rejoice in her earthly presence, through grace become prepared to reap perfect happiness with her on high. It should teach us all to make *this* our first preparation for every event of life.

Teachers of Sabbath schools have reason to be encouraged in their labors of love and charity, by the reflection, that those who seek to teach others are also benefited themselves; and even if not the children of God, are, if sincere in their efforts, more likely to experience the influences of the Holy Spirit on their own hearts. Parents, too, if faithful in the discharge of their duties, are preparing themselves, as well as their children, for the full enjoyment of the promises made to the faithful.

Her mother felt, that in her most trying moments, when called to part with one so strongly endeared to her, she experienced a blessedness in her devoted, renewed child, during her distressing sickness, and particularly in her last triumphant moments, she had never expected. The promises of God were greater than she could ever hope to realize, unworthy as she felt herself of them.

All feel that this bereavement is a trying one. A dear child, an affectionate sister, a beloved companion, has departed, while yet in the budding season of youth; the frail plant is smitten by a quick consumption, nipping the bud ere yet we can fully appreciate the beautiful shades and colors of the flower.

"Calm on the bosom of thy God,
Fair spirit, rest thee now;
E'en while with ours thy footsteps trod,
His seal was on thy brow;
Dust to its narrow house beneath,
Soul to its place on high,
Those who have seen thy look in death,
No more may fear to die."

D. C. K.

THE

CONGREGATIONAL VISITER.

VOL. II. FEBRUARY, 1845. No. 2.

SABBATH SCHOOL CONCERT.

THE following letter of Mr. Raikes was referred to in our last number:

"My friend, the mayor, has just communicated to me the letter with which you have honored him, inquiring into the nature of Sunday schools. The beginning of this scheme was entirely owing to accident. Some business leading me one morning into the suburbs of the city, where the lowest of the people, who were principally employed in the tin manufacture, chiefly reside, I was struck with concern, at seeing a group of children, wretchedly ragged, playing in the street. I asked an inhabitant whether those children belonged to that part of the town, and lamented their misery and idleness. Ah, sir, said the woman to whom I was speaking, could you take a view of this part of the town on Sunday, you would be shocked indeed, for then the street is filled with multitudes of these wretches, who, released on that day from employment, spend their time in noise and riot, cursing and swearing in a manner so horrid as to convey to any serious mind an

idea of hell, rather than of any other place. Upon the Sabbath they are all given up to follow their inclinations without restraint, as their parents, totally abandoned themselves, have no idea of instilling into the minds of their children principles to which they themselves are entire strangers.

"This circumstance suggested to me that it would be, at least, a harmless attempt, if it were productive of no good, should some little plan be formed to check this deplorable profanation of the Sabbath. I then inquired whether there were any well-disposed women in the neighborhood, who kept schools for teaching to read. I was presently directed to four. To these I applied, and made an agreement with them to receive as many children as I should send them on the Sunday, whom they were to instruct in reading and the church catechism. For this I engaged to pay them a shilling for their day's employment. I then waited on the clergyman, and imparted to him my plan. He was so much satisfied with the idea, that he engaged to lend his assistance, by going round to the schools on a Sunday afternoon to examine the progress that was made, and to enforce order and decorum among such a set of little heathen.

"This was the commencement of my plan. It is now three years since we begun, and I wish you were here to make inquiry into the effort. A woman who lives in a lane where I fixed a school, told me some time ago, that the place was quite a heaven upon Sundays, compared to what it used to be. The number who have learned to read and say their catechism is so great, that I am astonished at it. Upon the Sunday afternoon the ministers take their scholars to church, a place into which, they nor their ancestors ever entered with a view to the glory of God. They assemble at the house of one of the mistresses, and walk before her to church, two and two, in as much order as a company of soldiers. The great principle I inculcate, is, to be kind and

good-natured to each other, not to provoke one another, to be dutiful to their parents, not to offend God by cursing and swearing, and such plain precepts as all may comprehend.

"With regard to the rules adapted, I only require that they come to the school on Sundays as clean as possible. Many were at first deterred, because they wanted decent clothes; but I would not undertake to supply this defect. I argued, therefore, if you can loiter about without shoes, and in a ragged coat, you may as well come to school, and learn what may do you good, in such a garb. I reject none on account of dress. All that I require, is clean hands, a clean face, and the hair combed. If you have no clean clothes, come in those you have on. The want of decent apparel at first kept great numbers at a distance; but they now begin to grow wiser, and are pressing to learn. These children are from six years old to twelve or fourteen. A reformation in society being practicable only by establishing notions of duty, and practical habits of order and decorum at an early age."

This letter details with great clearness, and with an admirable simplicity and humility, the circumstances of the birth, infancy and early success of this noble and now gigantic institution. Nothing can be more interesting to the friends of Sabbath schools, than this artless and unpretending description. It is like going to the source of some great river, capable of bearing the commerce of a nation, and examining the few little rills from which it takes its rise. Among the peculiarities of Mr. Raikes's schools, referred to in this letter, it will be observed that the teachers were paid for their service at the rate of a shilling, or about thirty-three cents per day. This arrangement, while it exhibits the benevolence of the founder, and the slight interest felt in this work by the great mass of Christians in Great Britain at that time, was inconsistent with the universal extension of this system; for how could funds be raised to pay, even at this rate,

Sabbath school teachers whose devotion to the cause is essential to its success? It is one of the most sublime and interesting exhibitions of the benevolent spirit of the age, that, however schools are multiplied, a host of self-denying and laborious Christians are always ready to engage gratuitously in the arduous task of imparting religious instruction to the young.

In our next number we shall sketch briefly the progress of this cause, from the organization of the schools described in the foregoing letter, to the present time. J. A. A.

"LORD, WHAT WILT THOU HAVE ME TO DO?"

A lady to whom God had not entrusted riches, or even what is usually considered a competence, was once visiting some friends who were independent in respect to property, and who seemed to be in want of nothing to make them comfortable. She said to herself, "How pleasant it is to live as these dear friends do. I love refinement, and elegance, and order. Would that I had time to do every thing that should be done, or money to hire others to do what I cannot."

She soon went home to her family. A Report of the American Home Missionary Society lay on the table, and she read several interesting articles respecting the wants of the West, and the eagerness of the people to enjoy the stated preaching of the gospel, and she thought within herself, "I wish I were rich, that I might send them the gospel."

She shut up the book and her eye rested on the volume recently published by Rev. Mr. Perkins, missionary among the Nestorians. She opened at the place where she had been reading in course, and, as she followed the good missionary in imagination in his walks of usefulness among that

interesting class of people, she did for a moment almost wish herself among them.

After reading a while, she cast her eye upward to the clock, and found it was almost the hour of retirement. She laid aside the book, and dropped upon her knees to offer her evening prayer. One petition in that prayer was, "Lord, what wilt thou have me to do?" She arose from her knees, and the voice of her child in an adjoining room, calling "*mother*," seemed to arouse her to a sense of her duty. She recognized in the voice of her child an answer to her petition; and with the calm spirit of resignation, she said to herself, "The Lord would not have me live in elegance;—he would not have me send much money to the West;—he would not have me labor among the Nestorians: but he *would* have me take care of my children, and who knows but he may make them missionaries to the East or to the West, and give them wealth, too, to expend in his service."

Perhaps some of the readers of the Visiter may sometimes find their plans for usefulness thwarted, and feel the risings of discontent that they cannot do every thing which they wish to do. Let them heartily offer this petition, and the Lord will guide them. A. D.

THE MISSIONARY'S DEPARTURE.

Written by the wife of an agent of the American Bible Society, upon the departure of her husband, while she was sick.

Go forth, loved one, God speed thee on!
I will not bid thee stay;
Though tears will now, unbidden, flow,
Yet haste, O haste away.

For mercy, love and truth command,
And thou must quick obey;
Though pain and sadness must be mine,
Still thou must haste away.

Yes, God's own precious word, which thou
Dost leave to be my stay,
Has never shed its cheering beams
To light the pagan's sky.

Then haste, O hasten now to send
Those leaves which healing shed;
Which light the pathway to the tomb,
And cheer the dying bed.

O, haste away, heed not these tears,
God's blessing be thy stay;
While hearts that feel, and hands that give,
Shall cheer thy lonely way.

Then haste away, earth's partings soon
For ever will be o'er;
Then, in a changeless, sinless home,
We 'll meet, to part no more. F.

THE DYING INFANT.

Death is an event of every day occurrence, but it is one which we do not much love to contemplate. It makes us sad and unhappy to stand by the grave of the young and lovely, and yet it is well for us to do so. We must have the courage to look on the course of human existence as it really is, and we can learn much even by the shortest grave.

I once knew a young mother. She was happy as a young mother could be, and that is saying much. Her little treasure was really beautiful. She had soft hazel eyes, and hazel curls falling around her white forehead, and when her rosy lips parted, she displayed three pearly teeth, and every day learned some new infantile trick, full of grace and beauty. No one wondered that the mother was proud of the little Alice, for even the stranger would stop to praise her. And when she wound her dimpled arms about you and put up her little mouth for a kiss, no one could help loving her.

Her mother, sometimes, with a gushing heart, and eyes filled with tears of gratitude, would say, that "her cup of blessings was full."

Alice's father, one summer day, left home for a long journey. He took his infant in his arms and kissed it, and when he returned her to the nurse, she sprang impatiently, and holding out her little hands, cried, "Papa, papa." Those robin tones Alice's father never forgot.

One sunny morning Alice was bright and playful, but with the shadows of evening her eye fell, her toys were dropped, and she leaned her head on her mother's bosom. "What is the matter with my little daughter?" the mother asked, and a low moan was the only reply. The sun went down; night and darkness, distress and fear came. Alice's mother never saw another such night. There are some diseases which do their fatal work in an incredibly short time. I went to the house very early the next day after Alice was taken ill; it was misty and chilly that morning, and my heart was filled with sad foreboding. As I drew near I observed the outer door open; I entered and stood awhile in the entry. There was no one to be seen, and but one sound to be heard; this was a distressing sobbing sound, which seemed to come from the nursery chamber, and I at once went thither. The shutter was half open, and a few dim twilight rays came struggling through, showing me the baby Alice upon a pillow in her mother's lap. Precious little one! how changed in a few short hours! Her eyelids were partly closed, and the hazel eyes rolled up, and in her hard struggles for breath, she left the prints of her blue nails in the palms of her little hands. The compassionate doctor was slowly walking the room. No one there was more calm than that young mother. "Doctor," she said at length, "we have done nothing for an hour." "While there is life there is hope," was the reply; "you can try once more." Then, for the first time,

she resigned her child and flew down stairs, that with her own hands she might prepare the broth; but while she was gone death came. What! may she not for one little moment enjoy the kindling of hope? No, no, haste thee, mother, death is here; he hath much to do; he will not tarry. She came back, and without a word took her babe. God help thee now; no one else can through this hour of agony. The little purple fingers of the dying child wound tightly about hers. No, baby, thy mother can go with thee no farther; thy life's short journey is done. She bent over to kiss its quivering blue lips, and turned its head that the glassy eye might once more look upon her. "Baby, only once,—look on mother, baby, once more." The glassy eye met hers, but the soul which had looked out from them, angels had taken, and were bearing it away with celestial music,—away,—away, to the bosom of Infinite Love. Then the beautiful clay was all which was left to the young mother; but her sorrow is roused.

The morning wore away, the sun rose higher and higher, and earth was never more lovely than on that summer day. The magnificent elms drooped beneath their load of gemmed leaves, and from every point beauty was reflected. The gay sunshine, too, came pouring in through that half opened shutter. It was no welcome visiter; it seemed to mock our sorrow, and we shut it out. For this reason we should not have shut it out; we should have found comfort in it. He who had taken our little Alice, had sent it "to shine on the just and on the unjust." He was holy; death was of his ordering, and it was no unnatural event; else on this morning nature would have sighed; the birds could not have sung, or the flowers bloomed, when the young and lovely passed away.

There is much to comfort a Christian mourner. Alice's mother found it so. Her babe, even in death, was beautiful

to look upon,—more perfect than any marble statue; for it had still all the fullness of health. As it lay upon its white pillow, it seemed to us too, too fair for the sods. But we placed her in her coffin, and in her dimpled fingers put a pure white rose-bud, and then we laid her away in the churchyard, and planted a willow over her little grave. She herself, is she not one of Christ's buds? May we hope to find her blooming in heaven!

AN EVEN YOKE.

As I was once travelling I overtook a man driving a yoke of oxen with a loaded cart. They had come to a spot where the road was heavy, and the man could not get his team forward. He was unskilful in driving; and now he pricked the nigh ox roughly with his goad, when the ox started forward, and threw the off ox back, the yoke acting as a lever. Then again he sharply pricked the off ox, who, in his turn, starting forward, threw the nigh ox back. Thus he toiled and fretted himself, and wearied his oxen, which, I judged from his management, were not his own. The poor oxen strove and panted, but did not move their load. Then the man in vexation said he would punish them; and he drove his goad into their brisket, and they roared in agony. But he could not get them forward. He could not make them draw together, and steadily, and the case seemed hopeless. In this trouble a farmer came along, who said, "Give me the goad, and let me try." The goad was given him. He then backed the forward ox, and brought up the other, and got the team straight; and then he held his goad before their face to get them just even, as an officer holds his sword along the line of his men to bring them true in their rank. Then he spoke kindly to them, and touched

first one, and then immediately the other, both gently, with his goad, and they exerted their strength together, kept an even yoke and moved forward. He then gave up the goad again to the driver, and I went on my way, with some useful reflections.

Some rash men take up the goad, when they do not know well how to use it. They urge men forward in some enterprise that is good and great, but difficult. They drive the goad into some who are under their influence, and these start forward, ahead of others with whom they ought to act in concert to effect any thing. But their haste throws these others back, and their efforts fail; for all do not draw together.

If you would accomplish much good, be gentle. Be not too eager and harsh with the good. Promote union. Bring men, if possible, to move and draw together. Back those who are too forward, and prudently start up those who are too conservative, and who hang back. If all do not move to suit you, do not fret and drive your goad into them to punish them. Perhaps the fault is in yourself. Your skill may not equal your zeal, and the goodness of your intentions. Bring men, if possible, into a line. Endeavor to have them act together. Keep an Even Yoke. Then go forward, and a blessing be on you. F.

A sick mother lay upon her death-bed, and her little son sat beside her, soothing the pains of decaying life. "Mother," said the boy, "do you wish sister M. and me to pay our subscription to the Missionary Society yearly, when you are dead?" "Yes, my son," replied the Christian mother. "Mother," continued the son, "do you wish sister and me, when you are dead, to pay yearly your own subscription to the Missionary Society?" "Yes, my son," replied the mother; and a smile lit up her wasted features. When I heard of it, I felt that some one had sown good seed in good soil.

THE DAILY PRAYER.

O grant me courage, Lord
To tread the narrow way;
The weary step, the feeble heart,
Are often led astray.

Bright lures the tempter hath;
Strange music maketh he,
To draw the doubting, fearful soul,
From hope, from heaven, and thee.

O grant me courage, Lord!
To bear thy chastening hand;
Through burning tears, and bitter fears,
We reach the better land.

Grant me thy wisdom, Lord!
A meek, enduring faith;
The upward eye, the trusting heart,
A courage unto death. H. C. K.

RESPONSIBILITY OF SABBATH SCHOOL TEACHERS.

The office of a Sabbath school teacher is one of peculiar interest; the relation which he sustains to his class renders it so, for there is no nearer relation (except the domestic), than that of religious teachers and their scholars. The faithful teacher watches with an eagerness and intensity known in no other sphere of action, the impression truth makes upon the minds of his pupils; every benevolent feeling of his soul is brought into exercise and is sensibly alive, for he feels that eternal consequences will be the result of his labors—they will prove either a "savor of life unto life, or a savor of death unto death," to the souls of those under his care; he feels a weight of responsibility resting upon him which he dare not throw off, and which he would not if he could;—one which he could not if he would,

without proving recreant to every feeling of accountability to his Lord and Master.

Every teacher should, and every faithful teacher does, when he takes his place before his class, feel that the eye of Omniscience is upon him in a peculiar sense. He feels emphatically that there is nothing hid from the all-searching gaze of the Almighty;—there is, so to express it, an openness of heart, a desire that the Spirit may occupy, and that fully, his own heart, and that it may be imparted without measure to the hearts of his scholars; and if, by the blessing of God, truth is made effectual, if an arrow from the quiver of the Almighty finds its way to the heart of any of his scholars, thereby causing the soul to writhe in agony at the enmity of its sins, he can and will sympathize deeply with that scholar, knowing, from his own experience, the depths of sorrow occasioned by sin; and he will hasten on the wings of divine love, to point the agonizing spirit to the balm which is in Gilead, to the fountain of living waters, which will heal him of all his wounds, where he can wash and be clean; it will be his chief delight to direct the sinner, heavy laden as he is, to him, who is the "Truth, the Way and the Life,"—to the Lamb of God who taketh away the sins of the world. He will not only direct him, but will now go with him to the foot of the cross where the Saviour delights to meet all those who go there in sincerity and truth. O the joys, unspeakable, that flow in upon the soul of the teacher under such circumstances as these—tongue cannot describe the rapturous emotions which rise in the soul of a devoted and pious Sabbath school teacher, when one under his charge gives evidence that his feet have been taken from the horrible pit and miry clay, and placed upon the Rock of Ages, and a new song put into his mouth, even praise to the living God. It is a feast of good things to his soul. Fellow-teacher, God, in his infinite mercy, grants

that you and I may often be participators in such scenes as these, that when our work on earth is done, we may meet our scholars at the bar of God, and not be confounded; but with them, and with all the blood-washed throng, be prepared to unite in praising Him who sitteth upon the throne, and the Lamb for ever. R.

PARENTAL INFLUENCE—NO. III.

"Maxima debetur puero reverentia."—*Juvenal, Sat.* 14, *ver.* 47.
The greatest reverence is due to a little child.

I once heard an intelligent and pious woman, the sister of a youth who had been temporarily committed to her care, speak to him, laughingly, as he was about to ride into the country. She addressed him as if it would be a matter of course, that when removed from her own sight, and that of others who might be reasonably supposed to feel a special interest in his conduct, he would indulge in acts, which if not strictly criminal, would be at least of questionable propriety. And the manner in which she warned him against such indulgences, seemed fairly to leave room for the inference on his part, that she really expected he would fall into them. Her warning against such danger was given to him with a levity covering only a partial seriousness, which seemed fairly to say, I expect you will not mind me.

The history of that youth, soon after this time, was one of careless dissipation, and afterwards of gross vice. And though it would be unwarrantable to say that such a conversation directly helped to encourage him in a course of irregularity, it is not wrong to affirm that it must have done so indirectly. It lessened the deformity of error in his view, by shedding around it the halo of a sister's smiles. And ever since I heard the conversation, on recurring to the history of

that young man, I have said to myself, it is wrong, and very dangerous to the highest interests of a child, ever to speak to him as if we expected he would err. In warning him against any wrong course, we should assume that our warnings will be heeded, and not cover our seriousness with an air of trifling distrust, which shall say, more effectually, perhaps, than words could express, "I expect you to do wrong, even while I ask you to act rightly."

The reverence due to a little child forbids us to convey to it the idea, even by our smiles, that it will be heedless of any salutary admonition. B.

A PAGE FROM REAL LIFE.

"How pretty and becoming this blonde is! I must have it for sister Ellen." Thus soliloquized Anna Fairfield, as she gracefully wound the delicate veil about her pretty straw. "Yes," continued she, "and how pleased she will be to have it; I know that it is cousin Lucy's, but then she can easily buy another at W——'s, whilst every body knows that our *one* store at W———, would hardly be visited for so beautiful an article." Cousin Lucy's pleasant voice from an adjoining room, now met her ear, and made her falter in her resolution. "She will be so puzzled and vexed at missing her recent purchase! *some one* must bear the blame; and, then, Lucy cannot afford to bear even this small loss." Saying this, the veil was removed from its tempting position, and was fast resuming its former accurate foldings, as Anna was about to restore it to the drawer; when again the vision of Ellen's pleasant face, beaming with love for her thoughtful kindness, rose up before her mind, and the veil was, in an instant, thrust into a large and well filled trunk—with an excited manner. Anna returned to the drawing-room where

the hospitable family of her friend were assembled. Many a kind remark greeted her, and wishes were expressed for her safe return to her home; and after a hurried repast, the hasty parting was said, and Anna returned to her country home.

It must now be stated, that the above is a fact occurring within the knowledge of the writer; an incident calculated to impress on us the importance of early religious education. The shades of right and wrong had not been clearly defined by faithful instruction; neither had the prominence of God's law as the only infallible guide to duty been fastened upon the mind. Her moral feeling had not been brought into exercise in the intercourse of daily life; the evil of coveting, or taking the property of another, might there have been commented upon as unlovely or unamiable, but not soberly rebuked as sins incurring the displeasure of God. There was a generous emotion to be gratified by the performance of a kind act. The mind was dazzled by that fact, and there was not a cultivated conscience, to say with its clear, discriminating tones, This is the way, walk ye in it, *when* ye turn to the right hand or to the left. Neither were there, as aids in the path of duty, those feelings trained to obedience on lesser occasions, yielding easy, because accustomed obedience to the monitor within. The beginnings of evil are like the letting out of water: at first, small and imperceptible, but gradually gathering strength, the restrained current rushes headlong and sweeps away every barrier that habit or conscience may interpose. And who would term as unworthy of notice, acts or habits of feeling which may lead to such results? And such habits materially affect the character, also, by stealing away the charm of innocence and rectitude, to leave in their place, cowardice and duplicity.

Mothers! Imagine this to have been your daughter, for whom so many anxious days and sleepless nights have been passed. Launched on the troubled sea of existence, with nothing but feeling for a guide, how much to encounter, to suffer, it may be to lose! What sorrow would you have felt, and how anxiously would you have *commenced* the duty of teaching your child those truths and obligations, without which, all other knowledge is useless. How would you have endeavored to make her realize her relations to her Creator, and the binding nature of his laws upon every action of heart and life. Prayer and effort should be early commenced; they should be, also, constant and earnest; they will, then, be effectual in forming the character and preparing the heart for the influences of grace, and as surely as God's promises are true, such labors will not pass unrewarded.

C.

"I WAS SICK, AND YE VISITED ME."

In the earlier part of my life I resided in one of the principal sea-ports of New England. It was the place of my birth to natural life, and of my new birth to spiritual life. I joined here with the people of God in prayer and praise, in public and social worship, and in the fellowship of the Lord's table. The brethren were dear to me; and after the providence of God had removed me from their neighborhood, I visited the place, and, understanding that an aged brother in Christ was feeble and confined at home, I visited him. I knocked at his door and was admitted. The fore-room seemed to be but little occupied, and over it was the chamber of my aged Christian brother. There were no appearances of the attendance of any persons in the room; and the aged man seemed to be left very much to his lonesome reflections. As

soon as he recognized me, as he lay in nearly a sitting posture upon his bed, a gush of feeling came from him,—the tears flowed freely down his cheeks,—he lifted up both his hands, and exclaimed, "I'm glad to see you. I'm glad to see you. I'm glad to see you. Bless the Lord, O my soul, and all that is within me bless his holy name." I was overwhelmed. It was an interesting season to me. After some conversation suitable to the occasion, we united in prayer to the Father of all mercies, and I left this suffering brother for the last time on earth. He is now, I trust, where the inhabitants shall not say, I am sick,—where there is no bereavement, no solitude, no bodily or mental sickness. This visit has, I trust, helped to encourage and stimulate me as a Christian and a minister of the gospel to visit the sick, the aged and the afflicted. If I have thus imparted good to the souls of others, I have also got good to my own soul; and I have enjoyed as much nearness to the throne of grace in the house of sickness and affliction, as in any other place. I know by experience the truth of the poet's lines,—

> "The chamber where the good man meets his fate
> Is privileged beyond the common walks
> Of virtuous life, quite on the verge of heaven."

Go, brother, and visit the sick and the aged, the fatherless and widows in their afflictions, and there you may meet Christ. He will give you some affectionate token of his approbation; or, if he does not give it there, he will do it in the judgment day. Put your soul in their soul's stead, and enter fully into their affliction, and carry their case before God. Do not forget the poor and afflicted,—those who cannot go abroad to enjoy the society of their friends, and who yet need the company of their friends more than ever. Do not neglect your duty, so that Christ must say to you at the judgment, "*I was sick, and ye visited me* NOT." F.

THE CHILDREN'S MISSIONARY SHIP.

June the fifth, 1844, dates a new and brilliant era in the annals of Christian missions. Already poesy has immortalized its fame, philanthropy boastingly points to it as one effectual means toward the melioration of the human race, and piety, "the greatest of these," reflects the thought of it in glory to Emmanuel, and hopefully rejoices in it as the first of a series of holy triumphs, which shall be achieved by the youth and children of the churches.

How interesting on that morn were the varied and happy groups of Sabbath scholars, who had stationed themselves at different points of view along the serpentine banks of the ancient Thames! No trivial event has convened these social circles. No every-day spectacle attracts their notice. But one expectation fills the vision of every mind. But one emotion pulsates every heart. With playful interest they watch the fleet of vessels which, seizing the same tide, and spreading their sails to the same auspicious breeze, are now proceeding down the channel together, soon to diverge in all directions, each in quest of its desired haven. "There go the ships!" is the joyous exclamation of one and another, as they stand and gaze on the all-animating scene; "there go the ships!" But what is yonder bark, with her streamers afloat, and canvass unfurled, so peacefully careering over the heaving waves? What mean the cheers of these youthful bands, so soon as they descry her stately form, her towering masts? That is the *children's ship*,—the gift of their purchase for the salvation of the Southern Isles,—the pledge of their future love, zeal and prayers. Her pendant bears on high the ensign of her consecration, and "waves for a wave-offering before the Lord" the fragrant name of our martyred Williams. In their sight no vessel, though hundreds crowd that high road to all the nations of the world, is so gallant,

so graceful ; and, as she nears, who can tell their transports? "How beautiful she is!" exclaims an infant voice. "How beautiful!" add their united acclaims ; "how precious!"—Yes, how precious!

"A burden bearing richer far
Than gold or cunning gem ;
Yea, wafting tidings of the star
That shines from Bethlehem."

Of her class, the "John Williams" stands the first, not in date, but in value, magnitude and proprietorship. Our readers may feel not a little interest in the history of missionary ships, and as a brief memorial of each may be acceptable, we shall append our notes.

Nearly eighty years have elapsed since the first missionary ship sailed from the port of London. Its name is "The Harmony ;" its destination is Labrador, whither the Moravians have despatched it year after year, freighted with men of God, and enriched with wholesome stores for their indefatigable and self-denying brethren and sisters in those icy and sterile regions. To "perils in the sea" has this little vessel been exposed during the greatest part of a century; hundreds, yea, thousands, more massy and storm-proof, have been wrecked on foreign strands, and have sunk amid their deep waters ; she has outlived every blast, and still pursues her even and annual course of mercy,—the ark of Providence on the flood.

The second was "The Duff," which, under the command of Captain Wilson, sailed from England in August, 1796, for the islands of the South Pacific, whither she carried twenty-nine missionaries, who were welcomed and hospitably entertained by the king and chiefs of Tahiti. On her return to London, in 1798, she was again sent out on the same errand of mercy, bearing with her thirty messengers of the gospel, but adversity soon arrested her in her outward

voyage. Off South America, in February, 1799, she was boarded and captured by the commander of a French privateer, who seized her property, and imprisoned her captain and crew.

The third was "The Endeavor," a new schooner of ninety tons, which the lamented Williams purchased at Sydney, toward the close of 1821. With him originated the idea of a missionary ship among the countless islets which beautify the Pacific, and in opening up his mind on this subject to the Directors of the London Missionary Society, he wrote, "To visit and keep up frequent intercourse with the adjacent islands, we want only a fine schooner of about twenty or twenty-five tons; if you would send out one, it would be of great advantage; it should be considered the Society's property, and for the use of the whole of the missionaries." With the suggestion of their valued agent, the Board did not then sympathize. At his own risk he bought the ship, and the purchase money was subsequently refunded by the sales of tobacco and sugar, which were extensively cultivated by the natives in Raiatea for the markets within the colony of Sydney. On seeing the schooner, the Raiateans altered its name, and called it *Te Matamua*, "The Beginning," which was not only expressive, but also prophetic, for it was in this vessel that the adventurous man of God commenced his voyages of discovery and evangelization. His projects were, however, censured; his fond hopes thwarted by the indifference of many on whose support he had counted; added to which, were the prohibitory duties placed by the Colonial governor on Polynesian produce. Finding these things against him, Mr. Williams was necessitated to part with the vessel, "which had been associated in his mind with his brightest visions of the future;" with the deepest regret he saw it for the last time pass the reef of Raiatea, and in penning the emotions of his heart at that moment, he said,

"Satan knows well that this ship was the most fatal weapon ever formed against his interest in the great South Sea; and, therefore, as soon as he felt the effects of its first blow, he has wrested it out of our hands."

The fourth was "The Messenger of Peace," which was built by Mr. Williams himself at Rarotonga, in the year 1827. Accompanied by Mrs. Williams, Mr. and Mrs. Pitman, he had left Raiatea for that island, with the hope of an early return to the scene of his labor. Month, however, succeeded to month, yet no sail gleamed on the distant horizon, and as the sea-girt isle on which he was detained a prisoner of hope, was infrequently visited, he at length resolved to build a ship, as the readiest way of expediting his escape. The natives cheerfully helped him in his novel undertaking, and in reference to its completion he wrote "I have built a little vessel of between sixty and seventy tons for missionary purposes. She was not four months in hand from the time we cut her keel until she was in the water. I have every thing to make; my forge, lathe, and all the iron work, out of old axes, iron hoops, &c.; but I cannot enlarge on my numerous manœuvres to overcome difficulties, though they would be interesting to you no doubt. Suffice it to say, she is finished!" Great was the delight of his heart at the completion of his task, and not less was the surprise and admiration of the Rarotongans, who, on the evening of his departure, accompanied Mr. Williams and his fellow-voyagers to the shore, and bade them farewell, singing "Blessings on you, beloved friends. Blessings on you in journeying through the deep." "The Messenger of Peace" was employed in the missionary agency for nine years, when she perished, a prey to the disasters of the ocean.

The fifth was "The Camden," which was the successor of the former in the same embassy. On hearing the fate of Mr. Williams's vessel, the Directors of the London Society

immediately appealed to the generosity of their constituents for contributions towards the purchase of a substitute. The appeal met with hearty response, and "The Camden" was procured and prepared for sea, at an expense of £4250. On the 11th of April, 1838, she left the Thames under the command of Captain Morgan, than whom no fitter individual could have been selected for the post, as he had for many years enjoyed the esteem of our South Sea missionaries, and his vessel had been known by the natives as "The praying ship." For five successive years "The Camden" kept her station, but as her dimensions were unequal to the services which she was required to render, it was resolved to secure a larger and more convenient vessel. No one, however, can part with "The Camden" without regret, nor pass her by without wishing her continued prosperity in the name of the holy enterprise for which she was manned—for the sake of the apostle of Polynesia, who once trode her decks,—who often stood on her prow gazing with a father's eye on "the isles which waited for the law of God," and fell a victim within her wake to the ruthless hands of vindictive savages.

The sixth is "The Triton," which is in the employ of the Wesleyan Missionary Society, having been bought and equipped by a grant from the Centenary fund. She sailed from Bristol, in October, 1839, and is destined to keep up regular intercourse among the missionaries in New Zealand, Feegee, the Friendly Islands, and the Colonies.

The seventh is "The Dove," the messenger of the Baptist churches to Africa. It is built of iron, of seventy tons burden, and is impelled by the Archimedean screw. Her total cost was £2000. She sailed from Liverpool outward bound, in November, 1843.

The eighth is the "John Williams," which now "like some angel of mercy is moving gracefully on the blue waves

to the far distant shores of Erromanga, not to revenge the deeds of murder and wrong which were there perpetrated, but to offer to its benighted inhabitants another and another day of merciful visitation." Truly, "blessed are our eyes, for they see," what would have been deemed by the fathers and founders of the London Mission a thing not only incredible, but also impracticable. Heart had not conceived then, what the children of our churches could accomplish by their united efforts, but it now stands a GREAT FACT of the times, that they have raised no less a sum than £6,237 toward the purchase and equipment of a missionary vessel. This is unparalleled in the history of ages; and already this harbinger of the glorious gospel has started on her career of holy benevolence,—freighted not with diamonds of Golconda, or the precious gems of the East, but with the gifts of British churches to their faithful servants in that distant field, with "the word of life,"—"the whole armor of God"—"the unsearchable riches of Christ," with men of prayer and holiness for perishing tribes.

Emmanuel, the captain of salvation, be their pilot! angels, who minister to the saints, their convoy!

"Soft airs and gentle heavings of the wave,
Impel the ship, whose errand is to save;
May nothing adverse, nothing unforeseen,
Impede the bark that ploughs the deep serene,
That flies like lightning, swift at God's command,
A herald of God's love to yonder land!"

S. S. Magazine.

ROOM FOR IMPROVEMENT.

THE subjoined paper forms the commencement of an excellent article in the Young Men's Magazine, entitled, "Sabbath School Teaching," the first paragraph of which, as here given, very much harmonizes with our own long

entertained views regarding one obvious and, we fear, general defect of the Sabbath school system, to which we would very respectfully invite the attention of some of our intelligent correspondents,—we mean, of the more *pious* and *experienced* class of teachers, who may be able to submit through our pages, some mode of improvement, capable of general adoption, whereby the evil in question may in some good measure be remedied.

"With all its great and glorious results, the Sabbath school system is still very imperfect. There are many causes which render it difficult to grapple with its defects. *Its free and gratuitous agency is its boast and its honor, but we must not forget that this, its greatest advantage, tends to hinder the perfection of the system.* The frequent change of teachers is constantly lamented. In the majority of cases they remain just long enough to understand *what* to teach, and *how* to teach, and then withdraw, leaving their places to be filled by senior scholars, or other less qualified persons. Now how can the system be perfected while this is the practice?

"Day schools have made, in the last few years, a rapid advance, the best methods of teaching have been adopted, and the most suitable subjects taught. The teachers have been chosen on account of their qualifications, and trained specially for their work. The result is,—*a better education in a shorter time.*

"Sabbath school teachers have the power within themselves to make an equally great and evident progress manifest in their schools. Let each endeavor thoroughly to qualify himself for the work of teaching, and to form what may deserve the designation of a MODEL CLASS. One such class would quickly influence another, and possibly a whole school, and that in the best possible way. The calling of a teacher is so momentous that no labor can be too much, no pains too great to perfect himself for the work."—*S. S. Magazine.*

THE

CONGREGATIONAL VISITER.

VOL. II. MARCH, 1845. No. 3.

SABBATH SCHOOL CONCERT.

It will be remembered by the readers of the Visiter, that Mr. Raikes commenced his first Sabbath school in the beginning of the year 1782, and that, being satisfied by this experiment that his plan was a good one, he called attention to what he had done, by an article in the Gloucester Journal, in 1783. Although there were many in England who doubted the wisdom of his scheme, yet the work of establishing Sabbath schools was speedily commenced on a large scale. In 1784, schools were established in several large manufacturing towns, and about eighteen hundred children were soon collected.

At the close of the year 1785, the Sunday School Society of England commenced its operations, and went forward under favorable circumstances, to the accomplishment of its benevolent object. Schools were soon gathered in Wales, Scotland and Ireland; and in 1811, the year in which Mr. Raikes died, there were, it is stated, more than 300,000 children enjoying the benefits of this system.

The first Sabbath School Society in this country, was or-

ganized at Philadelphia in 1791. It was composed of individuals of different religious denominations, and supported by voluntary contributions. In the year 1803, two Sabbath schools were established in the city of New York, by Mrs. Graham. In 1806, a clergyman by the name of Wilmer, commenced a school at Kent, in Maryland; and the year after, another at Swedesborough in New Jersey. The cause soon became generally popular, and although in this country, as in England, it met with some opposition, schools were multiplied rapidly, and a multitude of children, who might otherwise have remained outcasts and aliens from the commonwealth of Israel, were brought under the saving influence of the gospel.

The American Sunday School Union was formed at Philadelphia, in May, 1824. Its design was truly benevolent and Christian; and it has ever exerted a most salutary influence upon this cause throughout the United States.

The Massachusetts Sabbath School Union was formed in 1825. It embraced the Congregational and Baptist denominations, and was not without good fruit. This Union was dissolved in 1832, when the Massachusetts Sabbath School Society was organized at Boston. This Society has nine county auxiliaries in Vermont, and one in the State of New York, connected with it. There are about 600 schools, embracing not far from 9000 teachers, about 90,000 scholars, and libraries amounting to some 130,000 volumes.

Great Britain and the United States are not the only portions of the earth upon whose teeming population this system is now shedding its light. On the continent of Europe, in the West Indies, in the Islands of the Pacific, in South America, in Asia, and even in Africa, Sabbath schools are training a multitude of immortal souls for heaven.

We have not the means of ascertaining the present number of schools, scholars, teachers, and religious publications

connected with this magnificent institution. A few years ago it was estimated that the number of Sabbath scholars in England, Wales, Scotland and Ireland, were not far from a million, with about one hundred thousand teachers, and publications of various kinds, amounting to more than a million. At the same time it was reckoned that in the United States, there were about 9000 schools, 60,000 teachers, and nearly or quite 400,000 scholars. This estimate was made a little more than ten years ago, by a writer in the American Sunday School Journal,—to whom we are indebted for other facts in this article,—and must now be greatly below the truth. It is but an approximation to the truth; but in this, we see enough to astonish and delight us. The number of children, youth and adults, who are now enjoying the facilities for religious instruction afforded by Sabbath schools, throughout the world, cannot be less than two or three millions. What a host to proclaim in the ears of a perishing race, "Glory to God in the highest, and on earth peace, good-will towards men."

In looking at the few facts contained in this sketch, we cannot but be filled with amazement and joy, at the rapid development and present sublime position of this work. Commencing with a small school in the city of Gloucester, it now blesses millions of immortal beings with its heavenly light. Its influence is felt in every part of the globe. Wherever the missionary of the cross announces the glad tidings of salvation, there the Sabbath school has been planted, and in connection with the ministry, is working silently but surely the emancipation of the world from error and sin. Cheering, however, as these results are, it is a melancholy fact, which should excite us to increasing diligence, that even in our own country, probably not more than one seventh part of our population between the ages of six and sixteen are actually under the influence of Sabbath school

instruction. In view of this fact, let every reader of the Visiter inquire if some means cannot be devised to extend the benefits of this system, by bringing the whole youthful population of our country under its benign influence. Mr. Raikes' motto was, "Try." Let it be ours. And when we have asked with the apostle, "Lord, what wilt thou have me to do?" let us try to honor him with a zeal that will not permit us to rest until all among us, from the least to the greatest, shall be taught to know the Lord. J. A. A.

"SO DISCOURAGING!"

"I feel so discouraged about my class—I seem to be doing so little good, that I am sometimes tempted to leave the Sabbath school," sadly mourns the Sabbath school teacher.

"It is so discouraging to see no more good resulting from my labors," sighs the pastor.

"The Nestorian mission so strangely broken up! our most useful missionaries dying here and there! How inadequate the amount of men and money to supply their places and to answer the new demands of the heathen—it looks so discouraging!" exclaims the friend of missions.

"What a spiritual dearth there seems to be in all the churches—foes without, coldness and apathy within. The prospects of the church look dark and discouraging,"—tearfully thinks the Christian.

Discouraging! The Christian has no right to discouragement; the co-worker with God has no cause to be disheartened. Prophets and apostles were not discouraged in face of greater obstacles and fiercer foes than we have; our fathers were not discouraged when they planted the church on this rock-bound coast, amid dark days and severe afflictions. They

continued unflinching, believing, nay, rejoicing, through these nights of the church; and shall a single disciple now, standing on the clear and broad encampment which it now occupies, yield to disheartening influences? God forbid! The church of Christ has a great work to achieve, and it *can* achieve it.

Do not be discouraged in your labors of Christian love, because if you are unsuccessful you know *where the fault lies.* In many a cause to which we are attached, when failure and disaster attend upon apparently the best matured plans, we wonder through whose want of judgment and foresight it happened; we cast the blame on one or another, upon peculiar circumstances or unforeseen obstacles; we feel perplexed, and uncertain where to apply the remedy, or how to begin again. But in our partnership with God, if failure attend us, we know the fault must be on our side. He is wise and holy, and will continue faithful to his engagements. When the Israelites prevailed not against the men of Ai, God was not in fault. The cause of defeat existed in the bosom of their own camp. Have not we too, Achans within our hearts and homes? Let us set diligently about to examine ourselves. Let us open the Bible and review our instructions, to see if we are well furnished for our duties. Are we not indulging some sinful habit or neglecting some known duty? —Have we the holy zeal, the untiring watchfulness, the self-denying love, which our Lord demands? Is there no unpaid debt, no envying censure, no unjust requirement impeding our usefulness and giving occasion of offence? The efficient disciple must be of clean hands and of a pure heart.

Do not be discouraged, because the *Holy Ghost is the Christian's keeper.* Can you think of this and ever faint by the way? He is the great agent by whom the church is to accomplish her victories; the efficient co-operator with that human instrumentality through which it advances from

kingdom to kingdom over the whole earth. When the way seems hedged up, when sinful men oppose the truth, when cold hearts and worldly interests look askance at Christian duty, when the will is ready but the way is wanting, when great enemies rise up and well nigh prevail, then, when human sagacity and power are weak and vain, then cometh Almighty aid; the opposer is removed, hearts are melted, obstacles vanish, unexpected friends are revealed, favorable indications arise, doubts disappear, he looks around and with wondering love exclaims, "Behold here is open a highway for our Lord." The Holy Spirit has been at work, and shaping every event in the deep undercurrent of time to the ultimate spread of Christian truth. Who has not seen his wonderful influences upon dry hearts, transforming them into the abodes of peace and joy? What Christian has not felt this power girding him with strength, opening the way and pointing him to new and untried duty? Despite the everlasting promise, "I will send you a Comforter and he shall abide with you," and his actual presence and power, manifested again and again, we are yet unbelieving; yet it *is* so; we are not renewed, and then sent single handed and alone, to engage in the great Christian warfare; at every step is aid at hand to strengthen our feeble faith and give efficiency to our influence.

Do not be discouraged, because the church *will prevail.* In most of the plans and undertakings of life, there is doubt of ultimate success. Systems and institutions have had their rise and fall, but amid all change and overthrow, the church will stand, for God has declared it. The seed you sow you may never reap, but it will spring up; you may never behold the length of that train of influence which you have set in motion, but it will not act in vain; you may never realize an answer to your present supplications, but they have not been unheard; your life may be one of disappointment and

affliction, but you know not what ministration of grace may have been effected by that ministration of tears.

Work on, prayerfully, patiently, abundantly,—work on; sin and Satan will try to blind and hood-wink you, but bear a brave, true heart. Work on; a cloud is around you, but the sun is shining on the other side. Work on; if you would be numbered with the "good and faithful," at the last great day.

H. C. K.

SABBATH SCHOOLS.

It is interesting to see the change of feeling that has taken place in the community, within a few years, in regard to the institution of Sabbath schools. Not many years ago, there were individuals in almost every church, and there were even ministers of the gospel, who doubted the utility of Sabbath schools, and not a few openly opposed them. We used often to meet, in our early labors in this cause, with both of these classes of persons.

But how different is the feeling in regard to this institution now! How few, professing to be Christians, or even respecters of religion, who now think of opposing it, who question its usefulness, or who are unwilling to bid it a hearty "God-speed."

We have been led to make these remarks by learning that a person in Charlestown, who signs himself "A humble native," has placed at the disposal of Rev. Messrs. Budington and Ellis, two of the pastors of that town, for the use of their respective Sabbath schools, a new year's present of $100 each. A noble testimony of confidence in the usefulness of this institution!

Another circumstance, that led to the above remarks, was the following sentence in the late Address of our excellent Governor, before the Senate and House of Representatives:

"As many juvenile offenders are now sent to the houses of correction in the several counties, would it not be well to authorize Sunday school instruction to be introduced into them under the direction of their keepers?"

The Legislature has already taken up this suggestion and directed a Committee "to inquire into and report upon the expediency of establishing Sabbath and other schools of education in the State prison, houses of correction and jails." In this suggestion of our chief magistrate, and the action of the Legislature thereon, we have a striking illustration of the great change that has taken place in regard to this institution. Yes, the humble *Sabbath school* has so arrested the attention of the whole community, as to become a subject of *legislative deliberation.* Surely, "a little one has become a thousand, and a small one a strong nation." A. B.

A MOTHER AT THE GRAVE OF BRAINARD.

She stood beside the ancient stone
Which tells where Brainard's ashes rest;
The mother's thoughts were of her son,
The priceless jewel of her breast.

What asks her doating heart for him?
That wealth be his, or learned fame?
Fame is a vapor, gold looks dim
Beside the boon her prayer would claim.

To win the prize that lies above,
And for it count earth's treasures loss;
To wear out life in deeds of love,
And show to dying souls the cross;

Accept, O God, this one desire
For that dear, cherished, only boy;
Let love to Christ his bosom fire,
And Brainard's work his powers employ. A. B. H.

CHRISTIAN CHARACTER OF SABBATH SCHOOL TEACHERS.

Every important work requires certain mental and moral qualifications in the agency employed; and Sabbath school instruction is not an exception to this. If it be asked what are the characteristics which it requires in those who would be usefully engaged in it, we reply, that, among others, they will include the following:—

1. Activity, that is, a disposition to *work*, a willingness to labor. A slothful, sluggish person, alarmed at exertion, and afraid of any interruption to his ease and indulgence, will make but poor work of it. Christianity is a system of effort, and they who engage in its propagation, must bring the earnestness and energy which arise from *principle;* this will create activity, such as the Sabbath school requires and encourages; an activity which will bring the teacher always to his post, and at the appointed time; and a mental activity which will make him seek to be ever ready with some lesson of instruction for his class, and to engage in any labor or work which the cause may require; an activity consecrated to God, which will manifest itself by constancy and regularity, and not by a fitful, uncertain restlessness, now in a whirlwind of action, and now inert and motionless as a stone at rest.

2. Another disposition which it requires is watchfulness. Not a prying, impertinent curiosity, intruding into other persons' affairs, which is a thing altogether opposed to religion; but a watchfulness over the children of their class, looking out for every opportunity of doing them good, of checking indications of evil, of cherishing good symptoms, of speaking a word of encouragement or warning as occasion may require; a watchfulness of themselves, that by no inconsistency of conduct they spread a blight upon their work, that they lose not the spirit of piety, nor let their zeal grow

cold, nor their interest in their labor decline ; a watchfulness which will lead them to be constantly on the look out for opportunities of promoting the general good, but whose chief object will yet be to preserve their own piety and usefulness from injury or decay.

3. Another is gentleness. One of the softest graces of the Spirit, which, by its kind and soothing tones, wins greatly upon the hearts and affections of the young, and often meets success when austerity and sternness would attempt it in vain. In the Sabbath school there is much room, and much necessity for this disposition.

4. The grace of love is also called into lively exercise. If the love of Christ has filled the teacher's heart, and constrained him or her to enter upon this important work, it will soon cause his affections to be drawn out towards the children of his charge, and his fellow-laborers in the work. Unless prompted by love to Christ, and love to souls, we fear his labors will fail of producing much proper effect ; but if love regulate the conduct, and dictate the instructions, the result will soon be evident, the hearts of the children will respond to the feeling, and glow with the same thrilling affection ; and hence arises the strong attachment of Sabbath school children to their teachers, and the powerful, and to others, mysterious influence, which teachers are often seen to exert upon the young, even long after they have ceased to attend the schools.

5. Faithfulness is another feature in Sabbath school work. The teacher has to reprove sin ; sin in every shape in which it may present itself to his notice. He may sometimes have to detect it in very latent forms, and to reprove those whom he would much rather commend, but he must faithfully apply the word of God to every appearance which it may assume, and seek to bring that word to bear upon the conscience of his youthful charge. He must also seek to present

faithful and correct, not garbled and imperfect, views of God's truth; neither shunning, nor failing, as far as needs be, to present the whole counsel of God; and these engagements, discharged with simplicity and godly sincerity, cannot fail to exert a beneficial influence upon his own mind.

6. The next we notice is the spirit of forbearance which the work requires. Forbearing one another in love, said the apostle to the churches at Ephesus and Colosse. Even in the Sabbath school there may be much to vex and irritate, much to call into exercise the natural corruptions of the heart; perverseness, stubbornness, or continual carelessness on the part of the children; inconsiderate or unkind conduct on the part of our companions may sometimes be hard to be borne, but the exhortation of the apostle is to be remembered, and patience is to have her perfect work; we must put the best construction upon their motives, and make the greatest allowance for what we consider their mistakes; and thus our Christian graces will be exercised, and our Christian character promoted.

7. Humility, too, will be often called into exercise by Sabbath school engagements; it will, indeed, be always the result of a right view of them. Pride and self-sufficiency will soon destroy all usefulness; but what ground for pride can there be in such a work as this? or what harmony with a proud spirit is there in such a work as this? A sense of the importance, the difficulty, the responsibility of the work, of our want of ability and faithfulness, and the comparatively small amount of success, may well humble the best and most efficient teacher. How far is the aim and devotedness of the best teacher below what they ought to be; and how very far short does he come of that even at which he does aim. O, how many lessons of humility does the sincere and anxious teacher receive; what difficulties he finds which he cannot surmount; what corruptions of heart both in himself,

and in scholars, which he cannot subdue ; what indifference which he cannot remove ; what purposes which he cannot accomplish; what hoped-for results to which he cannot attain ; and thus he is made to feel his many and great deficiences, and his complete dependence upon God for any measure of success which may attend his best and most earnest efforts. He is often deeply humbled before God, and made bitterly to bemoan the deadness of his feelings, the coldness of his affections and the little good which he is able to accomplish. This shows the necessity of exercising

8. A spirit of prayer, which Sabbath school engagements are so eminently calculated to awaken and maintain. The frequent performance of this duty in the exercises of the school, the constant reference to it in the instructions of the class and of the desk, the ever-recurring sense of the need of Divine help, and the remembrance of happiness enjoyed, and blessings received from past seasons of devotion, will tend to keep up in the mind of the pious teacher this most important and essential element of the Christian character.

S. S. Magazine.

ST. BERNARD'S LEGACY.

(Engraven on his tomb-stone.)

Brethren, says he, three things I leave unto you to be observed, which, as I was able, I observed myself. First—I never gave offence to any ; if I did, I pacified it as well as I could. Secondly—I gave less credit to my own sentiments than to those of others. Thirdly—being injured, I never revenged it. Behold I leave unto you charity, humility, and patience.

PARENTAL INFLUENCE—NO. IV.

"Maxima debetur puero reverentia."—*Juvenal, Sat.* 14, *ver.* 47.
The greatest reverence is due to a little child.

Man is prone to run into extremes, and in avoiding one danger to fall into another. It is so in respect to our views of the great necessity of spiritual religion. We may be so deeply convinced of the need of inward purity of motive, that we shall not place a due value on the influence which outward things may exert over the mind in producing such purity.

On this account, it is profitable for a parent to think sometimes on the moral influence which dress itself may be made to exert over the mind of a child.

We would not claim for this more than is right, but we would attach to it importance. The child that is encouraged to dress neatly and keep himself clean, will be less likely to fall into bad company, or go into scenes which might defile him. And we are thus disposed to thank God, and to wonder at the evident provision he has made, even for the moral safety of man, through the power which a taste for personal ornament, judiciously regulated, may be made to exert over his spirit. Joseph's coat of many colors had a great moral influence over himself, for good, and over his brothers, for evil. B.

SABBATH SCHOOL LITERATURE.—NO. V.

"The Inspiration of the Bible."—This is the title of a recent publication of the Massachusetts Sabbath School Society, which was prepared from an interesting work originally written in French by Rev. Mr. Monod.

The Bible is an old book. Its language is familiar to our ears. Its sentiments have lost the charm of novelty;

and its revelations have ceased to startle us from the busy reveries of life. Centuries have passed away since the last chapter of the sacred canon was written. The men who heard the original words of God, and beheld the glory of his miracles, have long since returned to the dust—Moses, the prophets and apostles, are no more. Christ has ascended into heaven; and the BIBLE is left alone in this world of sin, of sorrow, and of hope—yet it is not alone, for the Spirit of that God whose word it is, rests upon it, like the blessed sunlight upon the mountain tops, guiding our eyes heavenward.

It is the extreme of bad manners not to listen to the respectful address of any human being, of whatever rank or degree. This we all know and feel: and still, we do not listen to God. We put upon our Maker, in whose hand our life is, the indignity of neglect, day after day and year after year. The Lord is our Father; and he is constantly saying unto each of us, "My child, give me thine heart, and I will bless thee with joy unspeakable and full of glory." We heed him not. Our eyes are heavy. Our hearts are hardened. We have lost the power of spiritual enjoyment. Humanity is fallen; and in its struggles to rise, it should be aided, and not reproached. If Christ died for the lost, too much cannot be done to save those for whom Christ died. It is the part of a good Christian, in meekness to instruct those who oppose themselves to the truth, if peradventure, God will give them repentance to the acknowledgment of the truth, and make their immortal spirits trophies of his saving grace. Every one who was lost, and is found, who was dead, and is alive again, should with alacrity direct his companions to him who is the Way, the Truth, and the Life. Let us, therefore, instruct and assist each other. Let us search the Scriptures together; for in them we think we have eternal life.

To induce us to study the BIBLE, and to aid us in the delightful task of mutual and social improvement in divine knowledge and culture, and withal, to cherish a reverential respect for the word of God, so essential to a teachable spirit, the little work, the title of which is placed at the head of this article, has been prepared and published by the S. S. Society. It is designed to convince its readers that the Holy Scriptures differ from all other books in their origin, character, and purpose of the thoughts, sentiments, doctrines and revelations which they contain—that the BIBLE, as a book, though written by men, is yet the work of God, designed to reveal to us his mind, and is, therefore, infinitely worthy of our constant study.

It is a great privilege to have the BIBLE to read. It is truly delightful to read the works of great men. They exalt the mind and fill it with pleasing emotions. Thought kindles thought, feeling awakens feeling, and passion moves passion, as the wind breathes life into the sea. But as the heavens are higher than the earth, so God's thoughts are higher than our thoughts, and the study and contemplation of them will refine and purify our humanity, and elevate it until it becomes, indeed, but a little lower than the angels.

The mind of God! That is the subject, dear reader, which I pray you to study with me. And where shall we find it, do you ask? That is a grave inquiry, but many stand ready to answer it. The Roman Church says, 'The mind of God is in me, and I alone can declare it to you;—it has been committed to my keeping, and from me only can you obtain a correct knowledge of it. I am the source of all religious, spiritual and infallible truth. I am the standard. What I teach is true. What I denounce is false. What I command is right. What I forbid is wrong. To you, I am in God's stead. My mind is his mind; and I can speak plainer than he; therefore, come unto me. Study my books

and my traditions; and believe the word of God, as his holiness, the Pope, with the advice and consent of his cardinals and councils, permits or commands you, and not otherwise, if you indeed seek to know the mind of the Most High.' But alas, mother church! thy sins and follies known to men, are more than can be numbered; how canst thou, then, stand in the place of the Judge of all the earth?

Nature, too, that phantom angel, walking upon the circuit of the seasons, crowned with the sun, and from rosy fingers, strewing the earth with dew and living flowers, ever singing as she goes, in voices innumerable and harmonious, seducing the nations, says, 'My ways are ways of pleasantness and all my paths are peace. I alone teach wisdom, and weary not; therefore, follow me, all ye who would know the mind of God.'

And reason, heaven-born, proud, fallen, yet noble reason, forgetting, like one insane, that the brightest jewel of its natal crown, tarnished by the blight of sin, can no longer reflect the bright image of its Creator, still urges, impatient of denial, its once high prerogative, to teach us the mind of God; and to prove its challenged right by showing its power to accomplish so divine an end, it waves its white wand in wild frenzy over humanity's spiritual depths, and calls up the abstract visions of the beautiful, the just, the true and the good—in whose train unbidden come the spectres sin and death—with whom poor reason invites us to—

> "sit on the green hills,
> Retired in thoughts more elevate, and reason high
> Of providence, foreknowledge, will and fate,
> Fixed fate, free-will, and foreknowledge absolute,
> To find no end, in wandering mazes lost."

But all this will not do. We hunger and thirst after truth. "Thy word O God is truth." "In the beginning was the Word, and the Word was with God, and the Word was God. In him was life, and the life was the light of men." J. G.

[CONTINUED IN OUR NEXT.]

THE SMITTEN HOUSEHOLD.

Five members of one family, in the town of Becket, were committed to the grave within eighteen days. The burial ground in which they were interred, lies adjoining the school-house to which the children were accustomed to resort.

They broke the ground for childhood's rest,
And tears of sympathy, like rain,
Fell, as they laid on earth's cold breast
The burden of that funeral train.

Here, where his bounding step had been
In happy sport, his grave is made;
Here, where that sister oft was seen,
By whose dear dust the boy is laid.

In one short week they passed away,
To mingle with the band no more,
Gathered so near from day to day,
The paths of learning to explore.

How eager in that high pursuit
Told earnest voice and kindling eye;
Now the young scholar's tongue is mute,
And hers, the gentle slumberer by.

But where is she whose nurturing smile
On these fair olive-plants hath shone?
For, gazing on death's priceless spoil,
The stricken father weeps alone.

An early baptism of tears
This day a new-born son receives;
She breathes in prayer her hopes, her fears,
And then the unconscious stranger leaves.

Yet ere her spirit found release,
And to her Saviour's bosom fled,
One more young heart's warm beatings cease,
Another child is with the dead.

Nor yet was filled that father's cup,
Nor yet death's blighting work was done,
Till by the mother's grave, in hope
They laid the tender little one.

A. B. H.

BRIEF HISTORY OF THE SABBATH SCHOOL IN UXBRIDGE.

THROUGH the influence of a few friends of the young, a Sabbath school was established in this town in 1818. At first, it embraced only thirty scholars, and was continued only through warm seasons of the year. Nearly all of these early members of the school have since either gone to receive their reward, or have removed to other places. During the twenty-six years since its formation, probably not less than 2500 or 3000 scholars and 150 teachers have been connected with it. —The first report made to the Mass. S. S. Union, was in 1827. "The number of scholars," says the report, "has not been over sixty at any one time since it was formed, until this spring. We now have between 80 and 90 scholars and 17 teachers. The teachers and scholars seem to take a deeper interest than in years past. In 1824, we began to collect a library, which has been increased yearly, and which has been of much benefit to the school."

There was no well-regulated system adopted in the school, until 1828. In this year, under the successful superintendance of Mr. WILLIAM H. WILLIAMS, it was re-organized and began to assume a better aspect. Many who loved Zion, were actively lending their aid, by prayer and effort, to sustain it. In 1829, the teachers' weekly meetings were established, and have been continued with very few omissions, to the present time. The Sabbath school concert began this year to be observed, and the question books were introduced. Mr. WILLIAMS continued his active labors in the school, till Nov. 1830. The present superintendent, Mr. WILLIAM C. CAPRON, was appointed in May, 1831, and he has continued in that office ever since. Through the blessing of God, the school has been opened every Sabbath since the appointment of the present superintendent, and he has been enabled to be present at the opening of the school *every Sabbath* with but *three* exceptions, when he visited other schools.

This school has passed through many scenes of thrilling interest which have caused our hearts to rejoice; and yet through others, which have caused us to weep. But we can say "Hitherto the Lord hath helped us."

The first general revival with which this school was blessed, was in 1831. Long had its friends been laboring and praying for the blessing, and their prayers were heard and answered, and the Holy Spirit was poured out in a most wonderful manner, and many souls were hopefully converted to God. Of the fruits of that revival, forty-four members of the Sabbath school united with the church. Since this time, the school has enjoyed many seasons of refreshing; and upwards of *one hundred and fifty* of its members have united with our church, and more than *fifty* who have indulged hope in this school, have removed to other places and united with other churches. The superintendent has received frequent intelligence, from scholars who have connected themselves with other churches, dating their first impressions to this school.

In March, 1832, there was a division of the religious society in this town, which caused a division, also, in the Sabbath school. Our school was left with 120 scholars. From this time, to 1837, there was a regular increase each year. The largest number reported any one year, was 404. Many of the classes that year were divided, and the teachers were requested to fill them up again, from those who had never been in the school; and it was in a great measure accomplished. About this time, another school was formed in one of our villages, by another denomination, which lessened the number in our school considerably, though we trust not the interest in the cause. Since then, our school has not been as large.

Since March 10th, 1832, which is as far back as the records of the school have been preserved, there have been

admitted to it 1800. Of these, more than two hundred, as stated above, have made a public profession of their faith in Christ. About seventy, it has been ascertained, have died. There are now in the school, 25 teachers and assistants, 147 scholars under eighteen years of age, and 131 over that age, making the whole number of teachers and scholars, 303. Of these, twenty-three teachers and 110 scholars are professedly pious, leaving 170 who are not pious. Of those under eighteen years of age, forty have professedly pious parents, forty-two pious mothers only, four pious fathers only, making eighty-six, one or both of whose parents are professedly pious; of forty-four, neither parent is pious; and of the remainder, the religious character of their parents has not been ascertained.

The number of Visiters taken in the school has averaged fifty-five a year from its commencement. Last year we took seventy copies of the Well-Spring, and this year we take ninety copies. The present superintendent has paid into the treasury of the Mass. S. S. Society, in Life-Memberships, $290; for books and tracts, $950; for periodicals, $285; and $190 for the West and other benevolent objects; in all, $1,715. We take up two contributions each month; one at the concert and one in the school.

Children are fond of novelty, and to a proper extent we think it should be gratified in the Sabbath school. For this purpose we have adopted various plans; such as asking some of the principal questions of the lesson for the whole school to answer; requesting the scholars to write pieces to be read at the concert; giving to each scholar on entering the school, a card of the RULES of the school. These, and many of the means we adopt to interest our school, may be, thought unimportant, but the interest of a school can be kept up, only by combining many small acts together. It has been the practice of the superintendent, ever since he has had charge of

the school, to give an address at each *anniversary meeting*, which is held on the Sabbath of the January concert. Early in December, he gives to every teacher a list of questions to answer respecting their classes. These questions vary according to the character of their classes, and also from year to year. From these reports of the teachers, the superintendent is able to gather much to add interest to his own report.

W. C. C.

HINTS TO SABBATH SCHOOL TEACHERS.

As Sabbath school teachers, be exactly punctual to your engagements. Let all your instructions have some reference to religious improvement. Labor to cultivate the understanding, more than to load the memory. Weekly scriptural subjects, asking questions, and encouraging the children also to ask them, requiring an account of the sermons and addresses heard, and the books read, are much calculated to improve the understanding. Constantly and privately enforce the necessity of prayer. Make every service *interesting* to youthful minds. Visit the parents and children at home, induce them to love and respect you as their best friends. Gain a knowledge of the conduct and chosen companions of your pupils when they are under your care. Speak as occasion admits to each child individually ; many opportunities occur for *general* exhortation, but these are not so apt to be applied by the hearers to *themselves*. See that all your behaviour is such as you would wish your pupils to imitate. Labor, teach, pray, as those who must give an account before the judgment seat of Christ. Yours is an important work—upon you as instruments, the prosperity of the school entirely depends.—*Union Hints.*

CREATION AND THE CHRISTIAN.

In truth, Scripture has made creation to a Christian a beautiful type and eloquent preacher of Christ. There is not an object in nature that does not remind him of the Saviour, either as shadowing out, by typical resemblance, some of his divine attributes, or as linked with some lesson of divine wisdom and love that fell from his lips. He cannot look up, without beholding with the eye of faith, the glory of the "Sun of righteousness, the bright and morning Star." He cannot look around, without thinking of the "Rock of ages; the righteous Branch; the Rose of Sharon; the true Vine." The sower sowing his seed; the reapers in the harvest-field; the fisherman casting his net into the sea—all awake associations connected with his name and cause. Not a bird of the air, nor a flower of the field, but speaks to his heart of the watchfulness and tenderness of a Saviour's care. To him the face of nature is as a bright and beautiful mirror, in which that Saviour's image is reflected; and his voice is heard by him in every melody that meets his ear. And it is only a Christian who can understand the exquisite pleasure which flows into his soul, when as he walks abroad through nature's scenes, sweet thoughts of him, who is the beloved of his soul, are suggested by every object around, which by reminding him of some of the Redeemer's loveliest traits of character, some of his gracious offices, or some of his most precious gifts, draw his heart closer to him, in the bonds of gratitude, adoration, and love. And such feelings, while they sanctify, additionally exalt and sweeten the enjoyment which the beautiful scenery of nature supplies.

Rev. Hugh White.

Always have some worthy end in view, in whatever you undertake; remembering that to fail, with good intentions, is more honorable than success in an evil cause.

LIBRARIES FOR DESTITUTE SABBATH SCHOOLS.

It is probably known to most of the readers of the Visiter, that the Massachusetts Sabbath School Society has for the last two years, been somewhat engaged in furnishing libraries for destitute Sabbath schools in our country, especially at the West. The means for doing this, have been contributed by the churches, Sabbath schools, adult and juvenile societies, and benevolent individuals.

Since the first of February, 1844, the whole amount received by the Society, to be appropriated for this object, is about $3660,00. The agency employed in collecting this sum, has been the influence of the periodicals of the Society, and the *usual* labors in the churches and Sabbath schools, of the Secretary. Of the above collections, over *two thousand dollars* have been contributed by *Sabbath schools, juvenile societies and individual youth*, and only about $550 by public contributions in the churches, either in connection with the visits of the Secretary, or the presentation of the subject by the pastors. A benevolent lady has made a generous donation to the Society, for this object, of $100; a young man has left, as his dying bequest, to the same object, $50; and a "Juvenile Sewing Circle" has recently added the noble sum of $100! The rest of the above $3660,00 has been collected in various sums, by adult sewing and other benevolent societies and by individuals. One gentleman in Boston, it should be stated, has been in the habit for several years, of contributing to the Society, to aid in establishing Sabbath schools in different sections of the West, $2 a month regularly.

In the above statements, two things are noticeable. One is, that most of the contributions to the Society are obtained with very little expense of agency; and the other is, that most of them are the cheerful and spontaneous offerings of

the young. And who can estimate the happy influence which this *early training* in the school of benevolence will have upon the future charities of the church?

These contributions are appropriated mainly to schools connected with, or under the care of the two denominations aided by the American Home Missionary Society. And it is the plan of the Board to continue to do this,—except in cases where the donors may direct otherwise,—at least, till the wants of these denominations are supplied. And this will not, of course, be regarded any more sectarian or improperly exclusive, than it is for any given society to provide for *its own* existence, or supply the wants of its own Sabbath schools, before extending aid to others.

It is, also, the plan of the Board to appropriate these contributions to aid in establishing and sustaining schools where they will be under the general supervision of ministers or members of the churches. There may be cases at the West, as there are many in New England, where a church will send out some of her more active and efficient members, to conduct local schools in neighborhoods which are too remote to be accommodated by the main school at the place of public worship. In such cases, the schools *are really* under the care of the churches—they, or some of their members, are responsible for their proper management and continuance, and they come within the sphere embraced by the plan of the Board.

The aid that we are extending to our brethren at the West,—judging from acknowledgments, frequently published in the Home Missionary, and sent in letters to the donors,—is by them very highly prized, and is doing great good. And there is much to encourage our churches, schools and benevolent societies, and friends, to regard this enterprise with continued and even increasing interest. A. B.

THE

CONGREGATIONAL VISITER.

VOL. II. APRIL, 1845. No. 4.

SABBATH SCHOOL CONCERT.

SABBATH SCHOOLS A SUPPORT OF REPUBLICAN INSTITUTIONS.

WHILE the more obvious designs of Sabbath school instruction are generally settled and appreciated, there is yet a purpose secondary only to their main one, and which is not so generally considered and felt. And this is a purpose peculiar to Sabbath schools in our own country. Their main end here, as elsewhere, should be auxiliary to the other gospel instrumentalities in the salvation of the soul. But, like all the latter, they reveal their divine origin in this, that they cannot accomplish their end in the life to come, without scattering all along their pathway the choicest blessings in the life that now is. While they are directly aiming at the soul's salvation, they in their means secure and advance all the best interests of society, but more especially in our country from the peculiar structure of its institutions and government. The nurseries in which are grown the choicest plants in the church of God, are also the sources whence come, and must come, that vigorous growth that beautifies and sustains the state. In our free government, Sabbath schools have a peculiar mission and relation, and one, too, which, fairly estimated, entitles them to much more

regard from the *mere patriot*, than they have hitherto enjoyed. With us they originated in effective obedience to the command, "Preach the gospel to every creature." On this ever let them rest. But yet, like Christianity itself, let them have full credit for their incidental and merely temporal benefits.

What then are the peculiar advantages of Sabbath schools in our country, in a merely temporal view? Chiefly the aid and support they give to our republican institutions. It is a maxim as old as republics, that they can only rest on the virtue and intelligence of the people; a maxim so trite, that we are almost ashamed to repeat it. And yet in all republics, the conduct of affairs repudiates an essential part of the maxim. We should rather, perhaps, say, the most essential part is overlooked or forgotten. Intelligence is indeed regarded in theory and practice, and too often at the expense of its sister and ally. The ultimate *foundation* of a republic is the virtue of its citizens; while intelligence, though standing more prominently forth to sight, is but the lower superstructure, and the more solid it be without its natural and secure foundation, the more hazardous it renders all the supervening *erection*. Accordingly, though both ancient and modern republics have had, in their overthrow, a wider and deeper basis of popular intelligence than in their inception, it has not, and could not save them. Indeed, they lacked the essential element of perpetuity, in the total absence of a pure Christianity; the same element which France in her madness, at the moment of greatest necessity, attempted to eradicate, and with the same inevitable and disastrous result.

The Puritans first began a commonwealth upon a secure and permanent foundation. In principle and in practice they were consistent. They recognized God and his truth in both. And while they looked for a perpetuation of their free institutions to the *intelligence* of the people, they looked

more to their *virtue*. They baptized the whole fabric with the waters of Christianity, and they looked only to see it stand, while it remained true to its infant consecration. They knew and felt the value of all knowledge. The early Christian fathers of New England were among the best educated men that have ever illustrated her history. Yet they knew that the noblest institutions founded on anything but *Christian* intelligence were a house upon the sand, and but a feeble barrier against those rains, floods and winds, of popular commotion, corruption and passion, which, in the nature of things, must beat against them. They knew that knowledge was an instrument only, and its power for good lay in the hand that wielded it. While, therefore, they supplied the *instrument*, they looked carefully to the *hand* to which they committed it. They founded a college. It was the child of a Christian parent, and consecrated at its birth to "Christ and the church." They looked to the general education of their children, but not more in the *knowledge*, than in the *Christian principles*, they possessed. In the common school, the Bible and the spelling-book, the catechism and the grammar, lay side by side, and that even to the present generation. But, alas, those days have gone by with the unanimity of Christian faith in which they originated. Probably in the present condition of things it is impossible to restore them.

All religious instruction, save only the daily reading of the Scriptures, has ceased in the common schools even of the Puritan State. All religious books, *as such*, have been discarded; while the *Bible itself* holds but a comparatively feeble grasp. To teach the special providence of God is deemed, by high authority, sectarian; while the appearance of the old "Westminster Catechism," as in days of yore, in our district schools, would raise a commotion little less than the entrance there of the ghosts of its glorious authors. The

little "New England Primer," in its blue board covers, as a book of instruction in our schools, would be as much lampooned, as would one of the Puritans in his stern principles and practices, and his grotesque dress, in our public streets. All the religious instruction of the present day in these schools is got in lessons, compiled merely to teach boys to read. Religion has become the meanest handmaid of knowledge; while there is an argus-eyed inspection that no grain of sectarianism shall find entrance to the school-house. And when we consider that there are among us men, and sects, who deny the personality of the Deity, and the inspiration of the Scriptures, and yet claim the Christian name, it is difficult to see how religious instruction, in its *first element*, can pass the door without the challenge of these sentries over sectarianism.

We do not speak of these things as subjects of complaint at this moment, or in this place. They are the present condition of things. And from obvious causes, this condition cannot probably now be altered. We do not mean even to express an opinion, though we have one, how far it ought to be altered. Our common schools are now mere educators of the mind, leaving the moral part of man—the training of the soul—unprovided for.

If, then, our republican institutions rest on the moral, as well as the intellectual training of those who are to control them, where is this moral training to be had? Monarchical governments look with extreme jealousy both on the intellectual and the moral education of the heir to their throne. They would see to it, that he is educated not only in their principles of government, but also of religion. But who cares for, and is to superintend, the moral training of our *young sovereign, the heir apparent to the throne of America?* The common schools have refused, or are incompetent to the task. The ministers of God may do something,—pa-

re ıtal instruction still more. But there is yet very much left to be done. Take the sum total of our population between the ages of four and sixteen years, and deduct from it all those who receive religious instruction at home, or at the sanctuary, and a number, entirely destitute of moral education will be left, which we will not undertake precisely to state, but sufficient to appal any man, who reflects that it is so constituent a part of American sovereignty. Why, in the city of Boston, it is said, there are 8000 children destitute of all Sabbath school instruction. Suppose this an exaggerated statement, there is yet truth enough left to sustain every deduction we would make. Suppose there are 3000 boys in this city, in this moral destitution, and consider that in less than twenty years they will each exert as much political power at the ballot-box, as the noblest and best man in our midst. Then remember those coming behind them, and in their footsteps, and who shall answer for the safety of free institutions even in New England, with this ready furnished material for demagogues and political intriguers? And who, and what are to rescue these hundreds and thousands, multiplied a thousand fold by others in our common country, from the atmosphere of vice in which they have been born,—from the contamination of those scenes of immorality and crime, with which all their infant being is associated, and make them *intelligent* and *virtuous* freemen? We answer, the *Sabbath school.* It is an agency precisely adapted to the end, and one which God, in his providence, seems to have raised up for this very purpose among others.

But to estimate truly the value of Sabbath schools to our country merely as a conservative element, we are not to look only at the children they may, but do not yet, reach. We are to take the good they have accomplished, and add it to that it may accomplish. To feel their real importance, we must, in a moment, strike them all from existence. Turn

out of their doors to the chance moral instruction they might otherwise pick up, the children that now throng them. Let there be henceforth no Sabbath school instruction, and in our present circumstances, as we have glanced at them, would there not be in the thousands thus growing up among us, an element of danger confessedly great and formidable, in the estimation of the mere statesman and patriot, and even in the comprehension of the most common politician, to say nothing of the Christian? An element of danger, too, which mere intellectual culture would increase, rather than diminish, and which the restoration and vigorous prosecution of these blessed institutions alone would counteract and remove.

Examine the statistics of crime, commotion, undue excitement, and political corruption among us. Who fill our prisons? Who make our riots, and outbreaks of popular excitement? Upon whom is well established order and the regular administration of justice a burden and a sorrow, and disorder, commotion, and "Lynch law" a delight? Who are bought and sold at the polls? Who value their birthright as a mess of pottage? Who teach the repudiation of honest debts as a principle of national morality? Not *Sabbath school scholars*, trained in the precepts of a pure Christian faith. To all these evils and iniquities are directly opposed the conservative religious influences of these institutions. If the former subvert, the latter in an equal degree sustain, the free institutions our fathers have transmitted to us.

We should like to pursue these remarks further, but our space forbids. Enough we have glanced at to sustain our proposition, that Sabbath schools are an efficient support to republican institutions, and especially to *our* institutions, where we have no state-religion, and where there exists numerous difficulties in the way of inculcating Christian knowledge in our common schools. In them we have an element of conservation and perpetuity, which has entered

little into the calculations of statesmen, and yet, one, which is doing vastly more than the fostering or repeal of laws, the agitation of which has stirred our country from centre to circumference, vastly more than the pursuit or change of a particular policy, in regard to which, these same statesmen have for years exhausted their time and talent. Enough, too, we have stated, to show that the Sabbath school teacher has both a Christian and a patriot mission, and that in his lonely, humble and laborious task, he may be cheered, not only by the conscious discharge of his duty to his God, but also to his country. Let this, then, urge him forward, if any stimulus other than religious duty in its strictest sense, be needed. While the common school makes *intelligent*, let it be his mission to make *virtuous* and *Christian*, freemen. His be the task to train up men to the Puritan model. His be the privilege to supply to the common school what the fathers taught in it. And in the pursuit of his self-denying labors, if any shall ask his motive, let his answer be, what his mission warrants, "I do it *first* because I am a Christian, and *secondly* because I am a lover of my country." C. T. R.

THE LOST CHILD.

As I was recently passing the streets of a city, late in the evening, my attention was arrested by the sound of a bell, rung apparently by the hand, and immediately following it were the sounds of the human voice in an unusual tone. I stopped to listen. Other passers-by had caught the sound and paused also. Here and there a window was raised and showed an anxious hearer of the unusual sound.

Again came the tinkling of the bell. And now sounded, clear and loud, through the gloom of the evening, the startling words, "A CHILD LOST!" "A CHILD LOST!" The word *lost*, as it echoed through the dimly lighted and almost deserted

streets, fell with amazing solemnity and power on my ears. And then the loss! Not silver—not gold! It was a CHILD! Suddenly came before my imagination the family circle. The child had a home, and hearts there were that beat in inexpressible fondness over it. But the loved one had vanished from their view. The shadow of the evening came, but the child came not. The deeper shades of the night were drawing on, and where was the child? He had been sought, but had not been found. Friends and neighbors were roused, and the streets of the city rang with the melancholy tidings, a lost child!

What a home was now the home of the lost child! What a void was there! The father's heart and the mother's, who shall tell its anxieties! This loved one had gone out into the mazes of a great city. Perhaps its little feet, weary and faint, were seeking in vain, to find its lost home. Perhaps it was wetting the pavement with its tears, as it hastened here and there, and could not find its home. Perhaps some sad calamity had befallen the little wanderer, and strangers had wrapped it in its winding-sheet.

As I was leaving the city, I knew nothing farther concerning the lost child. But the incident started a crowd of reflections.

The term *lost* has a more melancholy significance than in the incident above related. There sat once, near the gates of Shiloh in Israel, an old man. It was a beautiful and strong commendation of his piety, that "his heart trembled for the ark of God." But foremost among the workers of iniquity of that day, were his lawless sons. The battle raged fiercely with the enemies of Israel, and the tidings came to the old man that Hophni and Phineas were dead. What an import in this case to the word lost!

It is midnight in the streets of Jerusalem. Deep sleep is upon the people; but there is a lamp burning in the palace

of king David. He has not gone to rest. A dreadful blow has fallen upon his family. Absalom has perished, and perishing with all his guilt upon him, who questions that the palace resounded with the lamentation, "My lost child!"

And what has occurred to present so dreadful a calamity in our day, as having a child lost to God and heaven? Are parents now in no danger of being compelled to take up such a lamentation? Has the universal youthful mind been brought into such a state, that the flight of these minds into eternity involves no danger of their eternal ruin? Has sin lost its power, or has the government of God been so changed that guilt involves no peril?

What parent does not hear an alarm-bell rung, in the revelation God has made of the principles of his holy government; an alarming intimation of the danger that his may be a lost child! Did Eli and David weep over lost children, and is not sin as dangerous in the family circle now as then? Do not those evil passions of the child's heart, that in spite of all counteracting influences, at times flash forth the reality of a carnal mind at enmity against God—do they not show that tears and anxieties, over the danger of children's souls, are not out of place now?

What a melancholy apathy is to be found in the bosoms of many parents on this great subject! A parent shall spread beneath his eye the word of God, and he shall muse upon those elements of character which fit the soul for heaven. He shall see they are not found in the character of the loved ones about his fireside. The conviction is with him, that were one of that circle to have an instant summons to eternity, there must mingle in the cup of sorrow those elements of unutterable sorrow, which are found in the idea of a lost child. Yet what is done to avert such a calamity? There is no holy example to shed its rebuke on that young wanderer from God—no tender and affectionate admonition falls on that

susceptible mind ; and as for prayer, the unfrequented closet, and unerected family altar deny it. Were that child absent but a few hours beyond the appointed time of return, parental love would feel alarm. Disease cannot show its mildest form, without stirring up anxious thought. But sin may be gathering an eternal storm ; months and years of impenitence may be heaping up the fuel of everlasting burnings ; yet how cool, unconcerned, indifferent, that parent's heart!

Is it sad to hear in the streets of a city, in the gloom of the night, the cry, "a lost child?" Will such a cry touch powerfully all the sensibilities of the soul? Shall we not, then, be startled when that idea involves unpardoned sin, everlasting self-reproach, and exclusion from the presence of the Lord and the glory of his power!

Father, mother, Sabbath school teacher, that there will be children lost to God and heaven, the ten thousand successful agencies of sin around you give alarming intimation. Shall a lamb perish out of your little flock? Shall there be any prayer or care of yours wanting, to baffle the snare of the fowler and resist the spoiler? Wherever else so dreadful a calamity may occur, let nothing be wanting on your part, to prevent there being within the sphere of your influence a lost child! X.

"I WILL NOT DO IT FOR TEN'S SAKE."

It is a distinctly recognized principle of the divine government, that communities are preserved and blessed, for the sake of the pious ones they contain. The city of Sodom would not have been destroyed, had ten praying souls been found there. We have, then, before us the true ground of hope in regard to the salvation of our own land. We cannot rely on the excellence of our institutions, the intelligence of our people, or the wisdom of our statesmen. No institutions

possess self-perpetuating power. Events have shown that even our venerable constitution is no barrier against the strong will of popular men. Statesmen are men of like passions with others, and popular intelligence is not popular virtue. If we look to any of these as sources of security, we have small reason for hope.

But when we consider the principle of the divine government above alluded to, we have strong grounds for hope. There are more than ten, yea, there, are many thousands, of godly men and women in the land. For their sake, God may continue to spare and bless us. But they should rightly apprehend their position, and exert their influence. They should pray more than they do for their rulers, and for the nation. Do we hear petitions of this nature, in the sanctuary or the prayer meeting, as often as is desirable? Are they offered with frequency and importunity, in the closet of every Christian?

Christian, look not to the men of the North or the South, to the wisdom of the learned, or the valor of the strong, for deliverance. Look to Him who ruleth over all. If we are saved from disunion, from civil and foreign war, from national ruin, it must be through the instrumentality of your prayers and efforts. Awake, then, O Christian! and call upon thy God.

J. A.

SABBATH MORNING.

The music of the Sabbath-bell falls sweetly on the ear,
While o'er the vales and up the hills the gathering crowds draw near:
And some, to court the vulgar eye, in glistening silks appear,
And others, clad in humble garb, the Word of Life to hear.
Old men, young maidens, rich and poor, all eager (to be blest?),
Assemble in the courts of God to spend the day of rest.
May He who feeds the raven's young, and 'stills her clamorous nest,'
Mete out his blessings unto each, as seemeth to him best.

To thee, O God, belongs the power the mourner's tear to dry,
But here, let tears of penitence fill every sinner's eye,
While to thy fold and to thine arms each wanderer shall fly,
Impressed with the tremendous truth,—"*The soul that sins shall die!*"
O melt each heart, and bid it heed whate'er the preacher saith,
And cause the sinner's wandering eye to catch the star of faith:
Let thy good Spirit through thy word breathe its reviving breath,
And show us how the cross of Christ can waken life from death.
Here let the music of thy praise rise sweetly on the air,
From spirits quickened by thy grace, and lips attuned to prayer;
Chase from the temple of our hearts each worldly wish and care,
And be the Holy Ghost alone enshrined divinely there.
While thus refreshing showers of grace unto our hearts are given,
Make thou thine earthly temple, Lord, to us the gate of heaven:
Make thou thy Sabbath-day to us the dearest of the seven,
And let it prove to all the week a sanctifying leaven.
For, Lord, our souls are stained with sin, and we are prone to stray
In those forbidden, dangerous paths, that lead the downward way;
But in thy courts we learn of thee, and here we fain would stay,
That thou mayest teach us how to live,—to watch and fight and pray.

E. P. D.

SABBATH SCHOOL LITERATURE.—NO. V.

INSPIRATION OF THE BIBLE.

[CONCLUDED.]

LEAVING, therefore, the Roman church to the mercy of him who can pardon and save the chiefest of sinners, and turning nature over to the joyance of sweet poesy, and permitting reason to become wearied with its own vain efforts, into willing submission to redeeming grace, let us turn with a grateful heart, and docile spirit, a reverential and confiding love, to the blessed Bible, the good word of God, and the sure word of promise.

What assurance, then, have we, that we can learn the mind of God from the Bible, better than from any other source? Considering the truth of the Bible in its statement of unequivocal facts, as conclusively proved by pertinent and

sufficient evidences, the nature and force of which we shall not now examine, we shall take from the Bible itself, the following statement of the fact of its own inspiration. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good work." Here we have announced, in words clear as light, the great doctrine of divine inspiration, its uses and design. But what is that inspiration of God, by which all Scripture is given? It is the infusion of the ideas of God into the language of Scripture, so that the reader or hearer may approach them in his own mind, and thereby commune with God, through the wonderful instrumentality of words—the most perfect medium of mental intercommunication known to man. The words may be changed for synonymous, as in the case of copies and translations, which are all that we now possess of the original Scriptures, but the ideas change not; not one jot or tittle of them shall ever fail. They are eternal verities, they constitute true science, boundless as space, and rich as the sparkling heavens. Thus the original Scripture contains a revelation of the mind of God, in language capable of translation into all the tongues of the earth, and of being copied times without number, down to the latest generations, without losing its substantial meaning. It is true, that a host of "various readings" have sprung up under the critical labor of centuries. They are the legitimate offspring of the infirmity of all written language undergoing the process of translation and copying by different hands, in different ages and countries. But they are the "various readings" of men, not of God. He reads the Bible now as it was originally inspired, and intended by him. And the wonder really is, not that the readings of men in different ages and nations vary, but that they vary so little as they do. There is an unparalleled consent in the ideas, thoughts, senti-

ments, doctrines, facts and revelations, in all the various versions of the Bible now extant in the world.

The mind of God is the standard of religious truth; and that mind is more clearly and certainly revealed in the Bible, meaning thereby the original Scripture, and the genuine translations and copies thereof, than it is in the Roman Church, or in nature, or in reason, or in any other thing. The identical words of original Scripture, written on tablets or parchment, are lost. No living eye has ever seen, for example, the original commandments, traced by the finger of God on stone. But the substantial truth and accuracy of the numerous copies and versions now extant, have been demonstrated to the satisfaction of the most able and even captious critics. The mind of God is, therefore, to be studied in the Bible as we have it, though it be but a translation of a copy, with all the ability, learning and critical aids, which we possess. In this rich field of study, there is ample scope for the noblest minds, and encouragement and reward for the feeblest. True, God has not revealed his whole mind in the Bible, for that were impossible to be done to finite beings like us; but he has made such a revelation of himself, as we, his lost children, most need. The revelations of the Bible, though analogous to the revelations of nature, far transcend them in interest, certainty and magnitude. They demand study, and they reward it; and we have minds given us for that very purpose. In our very minds, as in his other works, God also reveals himself. How many noble, beautiful and affectionate thoughts have lighted up the human mind! Behold the radiant smiles of the sunny face of childhood—the pure and joyous look of love and friendship—these are revelations of that divine image in which we were created, and foreshadow that heavenly state for which we strive. Then let us with patience, faith and hope, study the mind of God in his blessed word; and as the rich sun-light glows down

from heaven upon the hills and valleys of the earth, revealing the manifold wonders of his handy works, so will his Holy Spirit be shed softly down upon our confiding hearts, to reveal to us, and in us, the great mystery of godliness. J. G.

THOMAS CRANFIELD.

Thomas Cranfield, the son of an unlettered journeyman baker, untaught in the ways of godliness, was born on the 12th of March, 1758, in Smith's Rents, Bankside, Southwark.

For seven years he was in the parochial school of St. Mary Overie, Southwark, but seemingly with little advantage; for, being of a vicious and cruel disposition, and disliking his book, the seed of instruction was sown on a stony soil. To play the truant, and mispend his time, was his delight. Foolish jesting was among his follies; and swearing, lying, and stealing, were among his sins; but never, perhaps, was he so well pleased as when indulging his disposition for cruelty and brutality.

He who in his youthful days could break the Sabbath, rob the pockets of his mother, hang cats and dogs, and find merriment in the dying agonies of tormented creatures, must needs have gone far into depravity. It is said that, in giving way to his savage disposition, he made a complete slaughter-house of his father's cellar. At one time, he hung a play-fellow by the neck, and at another set fire to a house; but, providentially, the struggling lad was discovered in time for his life to be saved, and the flames of the dwelling-house were extinguished. So depraved was Thomas Cranfield when a boy.

In his fourteenth year he was bound apprentice to a respectable man, a tailor, who did his best not only to instruct him in his business, but to reform him. He knew not the task he had undertaken. Young Cranfield had

sinned and suffered. He had been, in many instances, in great danger of death, and the goodness of God had rescued him; but neither what he had suffered, nor his signal deliverances, at all affected his mind; he had grown more hardened in sin, returning to it as the dog to his vomit, and the sow to her wallowing in the mire.

Hardly could he read a chapter in the Testament, and very little could he write, when he was bound apprentice: in fifteen months afterwards, however, he had made some progress in reading and writing, and obtained an indifferent knowledge of his trade. During the time he had been taken regularly on the Sabbath to the house of God; but his wilful disposition was not to be restrained, and he ran away from his master. O, what a thorny path is that which is trodden by the wicked!

Reduced to extreme distress, he sold his clothes and his Bible,—the latter was the gift of his mother: and then, like the poor prodigal of old, he began to think of the table that was once spread for him, and of his present hunger and wretchedness. So low was he reduced, that the master for whom he now worked, made him share with a favorite dog his daily allowance of food. At last he bound himself to another master, and worked from four in the morning till eleven or twelve at night, receiving for his services little food and no money, while his slightest faults were visited with the severest chastisement. Once more he ran away, intending to return to his first master in London. Such was Thomas Cranfield as an apprentice. What less than the mighty power of God could change his heart and guide his feet into the paths of righteousness!

We have next to look at him as a soldier. Falling in with a recruiting party belonging to the 39th regiment of foot, he enlisted and was soon on board ship, bound for Gibraltar. At that time General Elliot was governor of the fort.

The siege of Gibraltar, the desperate attempts to reduce the fortress, and the determined resistance of the British, are among the memorable events of European warfare. Thomas Cranfield was one of the most daring of the garrison: he despised danger; and provoked the Spaniards, by coolly fishing from the rock, within reach of their artillery. He ventured on the most hazardous enterprises, and performed acts of outrageous valor. Though compelled, by short allowance of food, to eat the flesh of cats and dogs (for bread was sold at a guinea the quartern loaf, and the entrails of a pig at four and sixpence per pound), though shot and shells were continually falling around him; and though his companions were swept from his side into eternity,—his heart was unimpressed with his deliverance; he cared for nothing, but even seemed to take delight in the bloody scene.

How great are the evils of war! What hateful passions! what garments rolled in blood! what cruel sufferings! and what awful consequences does it involve!

Cranfield, in all his recklessness and impiety, was mercifully preserved, that the slave of Satan might become a faithful soldier of Christ.

In the year 1783, he returned home a corporal. During his absence, his father had been taught, by a heavenly Instructer, to know him "whom to know is eternal life." He received his son as a gift from God, in answer to his prayers, and took him on the Sabbath day to worship in the sanctuary. The preaching of the Rev. W. Romaine and Rev. R. Cecil was made the means of opening his eyes to behold the wondrous things of God's holy law, of bringing him to true repentance, and of inclining his heart to believe in Jesus Christ as having died for his sins, and risen for his justification. From that time, but not without some backslidings, he continued to grow in grace, and in the knowledge and love of the Redeemer, abounding in faith, zeal, and good works,

and furnishing a striking example of the power of the grace of God. Thus the careless was awakened, the cruel was made kind, and the slave of sin became the willing servant of the Lord.

Filled with love to him who had plucked him as a brand from the burning, and with concern for the souls of his fellow-sinners, and fired with zeal for God's glory, he began to give proofs of his willingness to endure hardships, to make sacrifices, and to spend and be spent in the service of his gracious Saviour. Much had been forgiven, and he loved much.

Among the brickmakers of Kingsland he established a prayer-meeting, and collected money to relieve their distress in winter. At Stoke, Newington, Tottenham, Sotherhithe, Southwark, and in the wretched neighborhood of the Mint, with the assistance of his friends, he opened Sabbath schools. Thonsands of children had the benefit of his instruction, and hundreds declared the good that had been done to their souls.

The state of London was awful when Thomas Cranfield began his Christian career. Impiety, and crime, and wickedness, abounded; and it required more than common boldness to attempt to stem the current of iniquity. He was connected with the earliest Sabbath schools of London, establishing one in his own house. He was eminently a man of prayer, having that love for others' souls which led him to make exertions and sacrifices for them. His time, his talents, and his hard earnings, were liberally bestowed, and he never held back from any good he could perform.

Though despised, insulted, and pelted with filth, by those he would have gladly served, he persevered in doing good to the wretched and abandoned. With a courage not to be daunted, and a perseverance that was not to be overcome, he entered the lodging-house and the jail on his errands of benevolence and mercy. He gave to others, while he himself suffered

need; and contributed to the comfort of the distressed, when he wanted a blanket to his own bed. This was his course even to old age.

As he drew near his latter end, his soul ripening for glory, he increased in humility and spirituality of mind. "There was a power and sweetness in his conversation on the wonders of redeeming grace: a glow of delight seemed to animate his countenance as he testified his confidence in God, his trust in the promises, his love to the Saviour, his pantings after a conformity to his image, and his bright anticipations of that day when he should awake up altogether in his likeness." His heart seemed centred in heaven. On Tuesday, November 27th, 1838, full of years, and abounding in patience, hope, faith, and love, for the Redeemer, he fell asleep.

Thus died Thomas Cranfield, once the wicked and cruel boy; the hardened, runaway apprentice; the reckless and hard-hearted soldier; but, by the grace of God, the affectionate, pious father; the zealous, persevering Sabbath school teacher; the eminently useful and devoted servant of God; and the humble and faithful follower of the Redeemer.

And now let us sum up the character of this good soldier of Christ, who fought the good fight of faith, and came off more than conqueror through the Captain of his salvation.

He patiently endured sickness and the loss of friends, poverty, reproach and unkindness. He labored for the temporal and spiritual welfare of the vilest of the vile; ragged, filthy, and depraved children; gipseys, harlots, thieves, and convicted felons; and he visited the fatherless and the widows in their affliction.

He established schools and benevolent institutions. He visited the abodes of sickness, lodging-houses and prisons. He distributed tracts, explained the word of God, and successfully pleaded the cause of the condemned malefactor. He fed the hungry, clothed the naked, relieved the poor,

instructed the ignorant, reproved the vicious, comforted the mourner, and zealously proclaimed the unsearchable riches of Christ.*

Reader, what has thy Saviour done for thee? and what art thou doing for his glory?—*Monthly Magazine.*

THE SABBATH SCHOOL TEACHER'S WORK.

Ye who on each returning sacred day
Circled by listening youthful groups are seen,
Who pour instruction on the tender mind,
From the pure well-spring of eternal truth;
In joyful hope pursue your work of love.
The Shepherd's eye, which watches all the lambs,
Upon you smiles, his kind approval cheers.
Hands, which the temple of our God shall rear,
(That holy house, the crown of all the earth),
'Tis yours to guide and train to heavenly skill.
They whom benighted heathen tribes shall hail,
"How beauteous are their feet who publish peace,"
Learn from your lips, salvation's joyful sound. A. B. H.

SABBATH SCHOOL BENEVOLENCE.

In most of the Sabbath schools in Norfolk county, there has existed an interest, and we cannot but hope a growing interest, in the cause of *benevolence*. In this fact we read motives for prayer and action, and also joyful anticipations for the future.

While we believe the great end of the system of Sabbath schools should be the *good of the soul*, still, the *spirit* of self-denying benevolence should be early cultivated in each breast; so that our youth, with the blessing of God, may become men of principle, not of impulse.

* For full particulars of Thomas Cranfield's life, see his Biography, published by the Massachusetts S. S. Society.

We hail with pleasure, therefore, that system by which the child is taught to contribute his "penny a week," and to deny himself to earn that penny—a system, we are happy to say, already introduced, and exerting a beneficial influence in many of our schools in Norfolk county. And we would beg leave to suggest that *definite* missionary information should be given to these "penny" contributors. Let them know, not only that there is a distant place, metaphorically termed a "field," a "garden," or a "valley," called the "far West," and that somewhere in that wide extent there are poor children, ignorant and wretched, without books and without a minister; but let them know the identical portion of that valley, and the very church and children that their contributions benefit. Let the map be spread before them, and let them be told that *this* is Iowa, and *this* Wisconsin; that upon *this* river, which their finger is pointing out, and in *this* town, there is a Sabbath school, and its members are the children they are laboring to benefit.* Let there be a communication established between the schools, and the giver and the recipient, the scholar in the East and the scholar in the West, will become *mutually acquainted.* Thus will the interest and the influence of our youth be greatly increased, and "while watering others, they themselves will be watered."

In connection with this, each child might be taught the *mighty results* which may flow from his trifling contribution—that the few pages, purchased by his "penny,"—so easily gained and so easily lost,—will be read by a multitude whose influence will extend into successive generations, and be felt for ever. The influence of these early habits of benevolence

* The plan here suggested, is very desirable, and it may be carried into effect, provided each school can obtain the name of some particular school that needs aid. It would not answer for the SOCIETY to publish a list of the *applications* for aid, for *many* schools might select the same one; and it would not answer for the SOCIETY to distribute the applications among different schools, for then they would remain unanswered too long. EDS. VISITER.

upon the formation of the character, will be very great and salutary.

Nor should it be forgotten, that when these contributions go to our western brethren, the child by his "pennies," is influencing those who, at no distant day, are destined, in their turn, to exert a mighty influence upon him; or that the child who *gives* and the child who *receives* the penny, may in a few years, perhaps, co-operate in consulting for the interests of the same great Republic, and the far higher interests of the church of God. Or, on the contrary, if this "garden" be left to become a desolation and a wilderness, New England must contend with a tide of infidelity and delusion, which will come sweeping towards her from beyond the Lakes. Let us never forget that our present treatment of the West will probably seal our destiny. Every Sabbath school, by their small contributions, may help make our destiny blessed. Let all bear a portion of this work. E. A.

SABBATH SCHOOLS IN THE MANUFACTURING TOWNS OF ENGLAND.

The following extracts from reports of committees appointed to examine the condition of the children in the manufacturing towns and districts of England, are selected from Charlotte Elizabeth's "Wrongs of Women." They are authentic, and show, not only the extent of ignorance in those parts of our mother country, but also the length of the period during which children may attend a Sabbath school, while they remain in utter ignorance of the most common facts in Scripture and all that is essential to salvation. They speak loudly to teachers, and urge them to great directness and fidelity in their instruction.

The following answers were taken from pupils in the various Sabbath schools; that is to say, during the hours of their attendance there, and upon the very spot.

George Causer, aged about sixteen, had regularly attended a Sabbath school upwards of four years, and able to write a little, said 'there were twelve apostles; thinks Adam was one, and Eve was too; and Jesus Christ was another. Cannot recollect any more.'

Walter Brindley, aged seventeen, having attended various Sabbath schools, for *seven years*, and able to read easy words of one syllable, has 'heard of the apostles; does not know if St Peter was one, or if St John was one, unless it was St. John Wesley; does not know any thing about Job; never heard of Samson—knows about Jack Sheppard.'

Stephen Hart, aged seventeen, 'knows his letters; never heard of the twelve apostles; never heard of Solomon, nor Job, nor Samson; has heard of Pontius Pilate; thinks he was one of the twelve apostles; thinks he has heard that read at the free schools.'

Another boy, of the same age, who had attended a Sabbath school regularly for five years, 'does not know who Jesus Christ was, but has heard the name of it; never heard of the twelve apostles.'

William Southern, also aged seventeen, able to read, and having regularly attended a Sabbath school for nearly six years, 'knows who Jesus Christ was, he died on the cross to shed his blood to save our Saviour; never heard of St. Peter or St. Paul.'

Another, nineteen years old, regularly attending a Sabbath school for five years, says, 'there were twelve apostles; St. Peter was one, Moses was another, Jonah was another, Job was another; cannot mention any more that he recollects.'

Henry Ward, near seventeen, from the workhouse of Birmingham, able to read a little in the Testament; 'does not know how many disciples there were; does not know who Jesus Christ was—thinks he was an apostle; they don't learn the catechism here, else he could tell about him, but thinks he was a king of some kind, of London, long ago.'

Eliza Baff, aged fifteen; "never heard of Jesus Christ; never heard the name; never heard of a Saviour; never says any prayers; does not know one.'

A boy of fourteen, able to read, and having been regularly at a Sabbath school for three years, states that he 'has never heard of St. Peter, or St. Paul; has heard of Adam—he was the first-born son. Has heard of Jesus Christ—he was an angel in heaven.'

John Wood, aged nearly eighteen, who could read easy words, deposed that he 'never heard of St. Paul, or St. John the Baptist; never heard of king Herod. Has heard of Jesus Christ, the Saviour's Lord's Son.'

ADVANTAGES OF SABBATH SCHOOLS.

The church is concerned in the prosperity of Sabbath schools, even in a secular point of view. As they increase, regular hearers will increase, and, knowledge, good order, and piety, will increase. Hence it becomes every true friend of the church, as such, to encourage the institution, by defending it from the attacks of ignorant and wicked men, and by earnest prayer to God. Every competent person ought to be ready to be a teacher. It is no reason for inaction, that existing classes are supplied. There are a multitude of children not yet reached, not yet introduced to the Sabbath school. Are you willing to do something for Christ? Seek out these destitute ones. Take up the cross of self-denial; follow the wanderers to their resorts; collect a sufficient number to form a class; introduce them to the schools; take charge of them; and carry them forward, with the determination never to leave them, and never to suffer the class to perish or dwindle. The efficacy of individual effort seems to be little appreciated. The only thing wanting, with the blessing of God, is a pervading love for souls and for the cause of the Redeemer.

London Sabbath School Magazine

THE

CONGREGATIONAL VISITER.

VOL. II. MAY, 1845. No. 5.

SABBATH SCHOOL CONCERT.

DIVINE CO-OPERATION.

FOR success in the great enterprise of raising up a religious generation, every enlightened friend of the cause feels that all depends upon the divine blessing. And, amid the cares and anxieties connected with carrying forward so important a work, there is nothing more cheering than those intimations which, in various ways, reach them of the interest felt in their work by the Infinite Mind.

God has taken special care that all who have his word, shall know the tenderness of his care for, and the greatness of his kindness towards, the young. Look at definite and special arrangements that develop this. Does the first compact of a religious kind which God enters into with a parent, as such, beam with kindness upon that parent? And does not the circle of the Divine mercy enclose his household too? If Jehovah said to the patriarch, "I will be thy God," did he not as truly say, and "the God of *thy seed?*" Could the parent plead what the child could not? And is there not something cheering, like the glimpse of a light-

house to the benighted mariner, in seeing that among the very earliest of God's communications with men, he shows that his face beams with kindness toward the young.

And when they had received that sacred seal which marked them as equally with their parent in covenant with God, it was not an empty ceremony. Those youthful minds are to be cared for. Hence one of the most solemn and earnest admonitions of that period to Israel was this:—"And these words which I command thee this day shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou sittest down, and when thou risest up." Nor was there any thing in the history of the fifteen hundred years of that dispensation that showed there was a relaxation of the Divine kindness toward the young, but rather multiplied testimonials of its unabated power.

And no sooner does the new dispensation open, than we find Him who came from the bosom of the Father renewing the testimony of ancient love, in that "he took children in his arms and blessed them, saying, of such is the kingdom of God." Apostles, too, must reiterate God's care for the young, and they did by announcing that the promise of ancient love was still vital to believing parents and their children, and in giving them together the seal of covenant love.

Divine *promises*, too, scattered through the Bible, illustrate the Divine kindness. "I will pour my Spirit upon thy seed, and my blessing upon thine offspring." And the reiteration of the charge that parents should "train up their children in the nurture and admonition of the Lord," adds another link to the golden chain. Thus through the entire volume of his revealed will, has God poured divine brightness on the fact of his care for the welfare of the young.

And what says the history of his *providence* ever since the sacred canon closed? Especially in these latter days have the hearts of the parents been turned to the children in more efficient measures for their good than for many generations; and, as a consequence, the hearts of the children have been turned toward the Lord God of their fathers. How does the press, by its countless volumes and varied periodicals, declare the provision made for the young, while Sabbath school influences have sent through their ranks the precious blessings of redeeming love. Providence illustrates *revelation* by a luminous commentary, and sheds brightness on the ancient promises of God. So that were the patriarch now to arise out of his grave, he could witness a triumphant vindication of the covenant, "I will be the God of thy seed."

In all this is found to every parent the voice of animating and delightful encouragement. He sees in the tender minds of his loved ones the frequent and humiliating proofs that they are the degenerate plants of a strange vine. His soul is troubled lest such seeds of iniquity should produce the harvest of vice and shame on earth, and hereafter that of despair. And well he knows that there is not an evil passion in that youthful mind which does not find excitements to its unholy flame in the surrounding temptations and allurements of the world.

But there is infinite preciousness in the thought that God cares for the welfare of that child. He has made that fact luminous through every part of his holy word. Among the earliest of its revelations is that fact, and the reiteration is kept up to its close. The anxious parent has a right to cheer up his soul by such a fact. God placed these monuments of his kindness to the young in sight, and has scattered them throughout all the history of the past, on purpose to attract his eye and cheer his heart. It should give fervor to every prayer, and energy and fidelity to every form of judi-

cious discipline, to reflect that he acts in concurrence with the Infinite One, who has pledged himself to be the guide and guardian of their offspring who put their trust in him.

And this idea of the co-operation with God is a most animating thought also to the *Sabbath school teacher*. This class of persons hold a most important relation to the best welfare of the young. Noble is their work as one human being can perform for another. Yet it is often discouraging. It often seems as if they were scattering seed upon the top of a rock. For long periods there seems little indication of good. The youthful minds under their care seem listless and indifferent, in spite of all their labors of love. But let those teachers cheer their hearts with the assurance that they labor for what interests the bosom of Infinite Love. The great God of the Bible is on their side. His covenant, his promises, his invitations and his providences, all concur to proclaim the teacher's work one eminently approved by him. Let a Bible view of God's interest in the welfare of the young lift up the hands that hang down and confirm the feeble knees. It gives assurance that though long delayed, the harvest of success shall not be denied, and those that sowed in tears shall reap in joy. H. H.

A SINNER'S EXCUSE FOR IMPENITENCE.

Deacon A. Yes, there have been great changes in the place since we were boys—great changes—and you and I will soon pass through our last change.

Mr. B. Religion has changed as well as every thing else. It is a very different matter from what it was five and twenty years ago: isn't it?

Deacon A. I think not. True religion is the service of Jesus Christ, who is the same yesterday, to-day, and for ever.

Mr. B. Well, I was always an observing man, and when I was young I used to look around me and see how church-members acted. In those days, when one "met with a change," as they called it then, he went right over from one set of companions to another, and you could commonly see pretty clearly, that he had turned over a new leaf in his life. But now, when a man "is converted," as they call it, and joins the church, I don't see as he changes his company or his ways much, except on sacrament days. I conclude, therefore, that the head ones have altered it, made it easier, in order to make more come over to religion. It must be a great deal easier to be a Christian than it used to be. When old Mr. Gordon used to be minister here (and that, you know, was before there was a dozen societies in town, and all of them right), he used to lay down the law and make me tremble; he made it out to be a great thing and a hard thing, to be a Christian, so that I never undertook it. But in these days they make it as easy to be a Christian as it is to go to mill.

Deacon A. Why have you not become a Christian, then?

Mr. B. Why, to tell the truth, I am rather shy of such easy work; I am afraid it wont wear well. Some of these quick made church-members are very apt to go back to their old tricks, if, indeed, they leave them off at all. I think it is a poor religion that wont keep a man honest. I know I haven't any religion, but I believe I'm generally looked upon as honest.

Deacon A. Undoubtedly.

Mr. B. Well, if a man is a knave, he is worse than I am, and I don't see what is to hinder the devil from having him, even if he is within the lines of the church. What do you say to that?

Deacon A. I believe that religion consists in doing justice, loving mercy, and walking humbly with God.

Mr. B. I believe it used to, but does it now? Do your church-members now walk by the rule of justice? Don't you have to look out yourself pretty sharp when you deal with some of them?

Deacon A. If a member of the church is guilty of dishonesty, he is liable to discipline, and commonly receives it.

Mr. B. I don't know about that. If he cheats one of the leading ones, or if he is very open about it, and it makes a great talk, he may be brought up for it; but if he only cheats a poor sinner like me, he isn't likely to suffer for it in this world. A man agrees to bring me twenty bushels of good potatoes for the table: he expressly engages to bring them before the late rains, that they may be mealy. Well, he lets it alone till after frost comes, and brings me twenty bushels of half-frozen potatoes not fit for the cattle to eat. He charges me just as much as for good potatoes. That man calls himself a good Christian, but I don't want to hear that man pray after such doings. But it don't alter his standing in the church at all. Another man agrees to bring sound wood, and when it comes, half of it is brush wood, and so rotten that you might break every stick into half-a-dozen pieces by a blow. Well, he takes full price for it and makes no excuse. Now when the church sends members round to exhort the people, I had rather that man would not come into my region. I tell you, men wont believe in religion, if church-members can't be honest. You can't expect men to repent when such things are before their eyes.

Deacon A. Is that the reason why you have not repented?

Mr. B. It is one of the greatest things which has stood in my way.

Deacon A. Well, you have never wronged any one because you have seen professors of religion do so. That would n't justify you in doing so, would it?

Mr. B. Certainly not.

Deacon A. But why don't their wrong doing justify your neglect of one duty as much as another? God commands you to be honest: other men don't do their duty; but that don't excuse you from being honest. God commands you to repent: other men don't do their duty; but that don't excuse you from repenting.

Mr. B. Well, I don't pretend exactly to justify myself, only as I said, it has been one of the things in my way.

Deacon A. I don't dispute that. The question is, ought it to be in your way? Now, suppose a case. Your neighbor comes to you, and says, Mr. B., I see you haven't put any seed in the ground this spring. Planting time will soon be over. I'm afraid you will suffer next winter if you let your farm lie waste. You answer, there is Mr. C, D, or E, who pretend to be great farmers, and who are always talking about harvesting a great crop; they don't half attend to their farms. Their fences are all down, and their cornfields full of weeds. You can't expect a man to plough, and sow, and till his land, with such things before his eyes. Would that be good reasoning?

Mr. B. Not altogether.

Deacon A. Now neighbor B., you know what religion consists in as well as any body; and you know some you believe to be real Christians. There is Mrs. W.; have you any doubt about her?

Mr. B. O none. There is no doubt about her religion. She will pass muster any where.

Deacon A. There are many just like her, and—

Mr. B. Not many. She is almost the only one who has had religion enough to talk with me about my soul.

Deacon A. Well, there are a great many consistent Christians in the world. Now keep your eye fixed upon such, and follow their example. Don't follow the example of hypocrites,—follow the example of such as you know to

be true Christians. They will never furnish you with an excuse for neglecting your highest interest. Every one must give an account of himself unto God.

You are an upright and amiable man, a friend to law and order, as good a neighbor as one could wish to have. I have often thought it would be a more dreadful thing for you to lose your soul, than for those that delight in wickedness and disorder. And, pardon me if I do wrong to say it, I have often had the heart-ache, when I have seen those fine children of yours, growing up without prayer. I know a prayerless house can't be a happy house, can't be a safe place to bring up children in.

Mr. B. That is true, I know it, I have felt it.

Deacon A. Then, my dear friend, alter it. Make up your mind that you will now attend thoroughly to the subject of religion; that you will seek first of all things, the kingdom of God. J. A.

RICHARD AND HIS MOTHER.

BY MRS. H. C. KNIGHT.

"Mother, see Richard! he is killing little Johnny Fay!" Johnny Fay's lusty shrieks denoted no small degree of vitality, despite Mary's apprehensions. "Mother! come to the window, do, quick!" The mother hastened to the window and beheld Johnny Fay wallowing in the mud, while Richard, seizing advantage of his prostrate condition, was plying his back with thick and heavy blows.

"Outrageous!" exclaimed the mother, knocking on the window with her thimble; "run, Mary, run to the door and tell Richard to come instantly into the house. I want him." Mary obeyed; Richard desisted, less from obedience than weariness. With a flushed and angry face he entered the room. "Why, Richard! is it possible that is you? Are you a fiend, to whip that poor little child so, and when he could not defend himself either?"

"He called me names and I wont bear it," said Richard, with a blustering air.

"Have you forgotten your Bible and your hymns, you naughty boy? Is this the right way for a Sabbath school child to behave?" If Johnny Fay did wrong, it is no reason you should; if he wronged *you*, why, bear it patiently and meekly; return *good* for evil—show him kindness and a forgiving spirit, then he will be sorry and injure you no more —and by-and-by you will make him your friend again. O I am sorry, *sorry*, Richard, to see such conduct," and the mother really was sorry; how could a Christian mother be otherwise? In silence, Richard continued to chew the cud of anger and revenge; his face threatened unutterable things to Johnny Fay—"he meant to teach him a lesson, in holding his tongue, that he would—a lesson he should not forget very soon," was the scarcely audible mutter. The mother looked grieved, and perhaps sighed over the depravity of the human heart.

A long quiet succeeds. Little David of two years, delights himself in reaching from his mother's lap, to a chair not many steps off: puss "softly sings her busy purr" under the chair, and every time David comes near, he fondly "strokes her back and tabby sides." David laughs and coos joyfully. He is a happy little fellow. The mother looks down upon him with the deep love of a mother's heart. By-and-by, when he had reached the chair for the fiftieth time or so, down he fell, bump! bump! David's head struck against the chair; at first he looked astonished, then puckering up his lips, fell into a hearty fit of crying. The mother threw down her work and snatched up her darling. "Poor David!" she exclaimed, rubbing the child's head; "naughty puss, to trip up David, puss deserves a whipping."

"O mother! it was not pussy. She was fast asleep under the chair," interposed Mary, hastening to her favorite.

"Don't cry, David;" pacifically continued the mother; "it was the chair that hurt him; naughty chair! wicked chair! mother whip chair! Johnny whip chair." And the crying ceased; while the mother severely castigated the unfortunate chair. "Why, mother—it was David himself—he got careless and fell;" suggested Mary, with a somewhat puzzled glance, as if the cause of the disaster was clear and yet not clear. "It wasn't I," shouted David, "it was ugly chair. I will beat it and *beat* it;" and with revengeful look, he pounded the unconscious object of his ire, with his little fist.

"Well, it didn't *mean* to," said Mary.

"I don't care, it hurt me, and I'll hurt it," said David; "shan't I, mamma?" "Yes, dear; naughty chair that hurt David,"—and she kissed away a tear on his fat, rosy cheek.

Lisping infancy there learned a lesson, not to be effaced by a hymn, however excellent, or a recitation on gospel forgiveness, however solemnly enforced from the lips of the best Sabbath school teacher in Christendom.

Richard and David grow up vindictive, malicious, insubordinate, a grief to their parents and the church.

"How mysterious that such excellent people should have such children!" sighs one. "If *their* sons turn out so, who have always been blessed with all the advantages of a thorough education, so well instructed as they have been, a parent may do his best, with no promise or hope for success—for who can expect to do better by their children than they have done!" moans another, endeavoring in vain to *realize* the truth of training up a child in the way he should go and when he is old, he will not depart from it. "Ah we don't see it, we don't see it;"—and she casts her eye upon many families, in secret, bitterly weeping over the moral wanderings of beloved children.

O, it is greatly to be feared that the unexpected delinquen-

cies of the children of Christian parents form no exception to the truth, that the child shall grow up in and not depart from its early training. Does the *daily* life, the habitual *conduct*, of fathers and mothers correspond with the language of excellent precept and sound doctrine which flow from the lip? Religious training does not consist in a pertinent application of Scripture authority to a few occasions, or a thorough study of the catechism, or to a punctual attendance on the ordinances of religion; however excellent all this may be, and *are* in themselves, they do not constitute that religious training, which moulds the spirit of a child into the divine likeness; such training can only come from thoughtful, *constant, consistent* Christian example—a close and beautiful harmony between the words and the conduct of parents; a discrepancy here, destroys the influence of the most earnest and most solid instruction; so true is it, that childhood is a close discerner, and *imitates* what it *sees*, more readily than it obeys what it hears.

When children of great hopes disappoint us, it is fair that we make diligent inquiry into its cause. Were they assailed by great temptations? Were there outward influences at work upon their young minds, of which their parents knew not? Did bad associates early gain the ascendancy? Did bad books corrupt in the nursery? Were they too strictly or not sufficiently restrained? Are not these questions of great import? yet questions not easily answered. One has said, "Go home, behold your own inconsistencies, and no longer wonder at the inconsistencies of your children; you must *live* as well as speak your wise admonitions; your *life* must be like a picture, harmonious and beautiful, to which your children shall point with delight and say, 'tell us about it—tell us more;' and with an ever-increasing interest; until they shall feebly attempt to portray its shining characters in their own lives."

Is not this truth, and shall we not heed it?

THE CHRISTIAN PILGRIM TO HIS SOUL.

Be thou faithful unto death, and I will give thee a crown of life.—JESUS CHRIST.

On, on to thy rest, O my soul!
And, faithful, thy crown keep in view;—
Though tried by temptation, though trembling with fear,
Still daily thy courage renew;—
And soon thou shalt reach the bright city of God,
Whose streets of pure gold by the angels are trod.

Then, on to thy rest, where the saints,
In their glittering coronets shine,—
Each made like a king and a priest unto God,—
A minstrel of music divine!
Though grief cloud thy path with her shadowy wings,
Weep not—but press on to the country of kings.

And faint not, my soul, by the way,
Nor leave thy rough path for an hour,
To bask in the sun-light of earth—nor to pluck
Earth's fairest and loveliest flower,—
But press on, in faith, to the gardens of bliss,
And stay not to covet a world such as this.

On, on to those mansions above,
Thy Saviour hath gone to prepare;
Whose glorious portals of glistering pearl
Stand open to welcome thee there;—
And thou never shalt mourn that this path thou hast trod,
When thou comest to dwell in that CITY OF GOD.

E. P. D.

RECENT OBSERVATIONS AT A SABBATH SCHOOL.

(Made for the benefit of a particular teacher.)

To MR. ——

MY dear Sir,—I was in your Sabbath school a few days ago, and in casting my eye over the sea of heads, that spread out before me to the very extremity of the room, I could scarcely distinguish the boundaries of each class; but after a

while my attention was arrested by a boy on your form, and that led me to observe more closely the state and conduct of your class.

You seemed to be very much engaged, and probably much that I saw escaped your notice. If you will excuse me, I will mention a few things I observed, and will suggest a correction of such of them as you may admit to be wrong.

1. One of your boys was reciting a verse or two of Scripture, and you were looking very intently on the Bible. I thought, at first, that you were merely looking over to see that the recitation was accurate; but the boy had done, and you still looked steadily upon the book. I suppose some passage attracted your attention, and you forgot, for the moment, where you were. The little boy, taking advantage of your absence of mind, immediately began to make grimaces at one of his comrades in another class, and this threw that class into not a little disorder. For the teacher, in trying to ascertain the cause of their diversion, was interrupted in a very interesting part of the exercises, and was unable to regain their attention, and so the session was made all but useless to him and his boys.

2. When you recovered yourself, your attention was again taken up with one of your class, and the rest "were doing their own pleasure." They talked and laughed, and pinched each other, and played with their books, and disturbed the two adjoining classes, and contributed largely to the general disorder and noise of the school. All this was done for several minutes together, without exciting your attention. Do you not think it would be well to accustom yourself to keep an eye to the other members of the class, while you are engaged in the instruction of a particular one? Or could you not manage to instruct one in such a way, as to interest and improve the rest of the class? Suppose you had said, "Come, my boys, attend now; Charles is about to

repeat the second commandment; you can correct him if he says it wrong, and those who do not know it, can open to the twentieth of Exodus, and look over." Perhaps by this means you could employ them, and thus relieve them of the temptation to play.

3. That boy who sits at the extreme right of your form, would be better disposed of, I thought, if he were in the centre. As your class is now seated, the best behaved boy is under your eye, and the worst is almost behind you. He was putting little pieces of paper in your pocket (having first torn the blank leaf from his hymn-book), and when you took out your handkerchief, these bits of paper all flew out, and perhaps twenty boys were so diverted by the scene, as to render the rest of the school session quite useless to them. Do you not think it would be well to put your class in such a position, that the least trustworthy might be most constantly in view? And perhaps a statement to the class of your object in this arrangement, might be a good way of reproving the vicious, and commending the well behaved. A teacher is expected to see to these little matters at his discretion.

4. I noticed, also, that the boy with brown hair was very restless, constantly putting himself into awkward postures, leaning his head on his neighbor's shoulder, putting one of his legs across the knee of the other, yawning and stretching, and throwing his feet back and forth, and every time making more or less noise by scraping them on the floor, or kicking them against the support of the seat. This made the boys on each side of him quite uneasy too. At one time he hit your foot a pretty severe blow, as I thought, and you very patiently withdrew it, as if to give him ample room for farther action. It was evident that he could sit still, if it was necessary, for I observed that when his attention was fixed, he was quiet as a lamb, and his neighbors seemed to take comfort of it. Would it not be well, then, to take special

pains to have this one boy always engaged? To keep him quiet, is almost to keep the whole class quiet, for his uneasy and restless action is felt from end to end of the form. Perhaps by putting each question to him first, or by giving him the opportunity to correct others (taking the Bible, or looking over with you, while others of the class read or recite), or by a few kind and plain admonitions, given patiently, and from time to time after others are dismissed, or when you visit him; it is possible, that by some or all of these means, you may correct his bad habit for life, and do him a service which no money could purchase for him.

5. If you will still bear with me, I would respectfully suggest whether you could not muster a little more life and activity in the discharge of your duties. You have to treat with lively, volatile, but susceptible children. You have been as they are, but they never were as you are. It is, of course, easier for you to throw yourself into their sympathies, than for them to sympathize with you. They can appreciate a kind word, and an approving smile. They are animated by a quick, bright eye in their teacher, and the voice of tenderness and earnest instruction is music to their ears. Would it be too much for you to move your head from right to left a little oftener, and a little quicker? or to glance your eye around your class, for an instant, without seeming to take it from your book, or from an individual scholar? Could you not, by an earnest effort, or by a series of efforts, accustom yourself to a ready discernment of every disorderly act and look, and to such a mode of reproof and correction as should, in due time, correct such delinquences?

As I was looking at your class, and indulging in this train of reflection, the worthy superintendent of your school came up to me, and after a few preliminary words, I asked him,

"Who is the teacher of that class just to the left, whose head is down?"

"That person with a chocolate-colored coat, do you mean?" said he. "It is Mr. ——, one of the most conscientious teachers in the school."

"I am glad of it," I replied, "for a good conscience will make up for the want of many other comforts. I am quite sure, however, that he will never have the comfort of seeing much benefit from his labors. I have been watching his class for nearly half an hour, and I am quite out of patience with him, that he should let his boys behave so badly."

"I know it," said the superintendent, with a sigh; "but what shall I do? If I tell him of the disorder of the class, and suggest some improvement in his own manner, he admits all I say. His language is, 'I am not fit to be a teacher, and never was; I am ready to give up my class to any body that will take my place.' But this is not what I want. I want him to keep his class, and make himself more useful to them."

"Do you suppose he reads the *Teachers' Magazine?*"

"I do not think he does," replied the superintendent; "he does not seem to feel the importance of preparing himself for his work by study and reflection; nor does he realize how much he could improve himself by effort."

I added, "suppose you urge the magazine upon his attention. It is only a sixpence a month; and if six teachers can club *one farthing a week each* (*!*) it will provide them with a monthly copy. Can there be a cheaper mode suggested to qualify them for their important office?"

"I will, as soon as the school is dismissed."

Under the impression that the superintendent's appeal was successful, and that you finally concluded to take and study the magazine, I have secured the publication of this letter in the first number that will probably come to hand, and hope you will receive it as kindly as it is sent.

Your honest and faithful friend, INSPECTOR.

London Teachers' Magazine.

A FABLE.

A rain-drop on its way from the clouds to the earth, as it communed with itself, uttered its thoughts after this manner. "What an insignificant little thing I am! What an ocean spreads out there, what a noble river here? What a multitude of drops about me! Why, I am utterly useless and lost in such a world as this." The rain-drop as it reached the earth, fell into the bosom of a drooping violet and rested there. The little flower had shrunk from the glare and heat of the sun, and faint and dying, hid itself under the shade of the plants about it. But the rain-drop spread over its leaves, and cheered its fainting life, and the violet opened its flowers, and its breath came again, and its modest beauties unfolded, and its breath was fragrant and ascended to God as incense, in gratitude that he had remembered the humblest of his works, and provided for its wants. And as the sun came out, and the drop ascended to heaven, it was burdened with the fragrance of the flower, and mingled with the skies, blessing God who made it a little rain-drop.

Moral.—God has a great many flowers on earth, and in providing for them all, let the Sabbath school teacher be grateful if God make him a rain-drop. W. M. R.

"HEREIN IS LOVE."

Thou sayest that God is good. Yes, he is good;
And he hath poured the overflowing tide
Of infinite benevolence on man.
But 'tis not in the beautiful and bright
Of earth's fair scenes, nor all her melodies
Of gales and streams, and notes that morn and even,
In field and forest, meet the ear attuned,
To raise, to sink, and to dissolve the soul.
Nor in the grand and glorious spectacle
Which solemn night reveals to our entranced

And laboring thought. 'Tis not in these flow out
Its richest, broadest stream. In the fount
Of blood atoning, all its fullness is shed forth.
The love by angel symphonies extolled,
That tunes the endless hymn of ransomed souls,
That, with surpassing glory, blazes round
Divinity enthroned in the high heaven,
O, it was gathered in that victim's breast
Who died on Calvary;—and from the gloom
Which robed creation, in that awful hour
Of sacrifice, in sunlike splendor burst
Upon the admiring universe, and o'er
A world thus saved. A. B. H.

CONGREGATIONALISM.

Congregationalism—the Congregationalism of our fathers, I mean,—rests professedly, not partly upon the Bible and partly upon the devices of men, like the angel of the apocalypse, who stood with one foot upon the land and the other upon the sea, but directly and solely upon the foundation of the apostles and the prophets, Jesus Christ himself being the chief corner-stone. It recognizes the Redeemer, who gave himself that he might sanctify and cleanse the church by his own blood, and that he might present it unto himself a glorious church, not having spot or wrinkle, or any such thing, as the only head, and source of all authority. It calls the ministers of Christ brethren, and forbids them in the name of him who is the Master of us all, to claim any authority or official pre-eminence over each other. It secures to the churches the right to elect those who are to rule over them in the Lord; to maintain their own discipline and order; and to seek their own edification and religious welfare in the way pointed out by the word of God. It elevates the Bible above the wisdom of man, and makes all the members, from the least to the greatest, amenable to one tribunal, and responsi-

ble to one Lawgiver. It aims to give free scope to individual piety, without encouraging pride of gifts, and calls into exercise the talents of all for the promotion of the common cause. It guarantees the right of private judgment in matters pertaining to the soul's salvation,—encouraging men to think freely, to act conscientiously, to search the Scriptures carefully,—and sets no limit to the development of Christian character. It presents a plain, scriptural creed, which all who truly believe the Bible, and look to Christ alone for redemption, can assent to, and a form of government and of worship at once simple, conformable to the spirit of the gospel, and obviously conducive to personal freedom, edification, and spiritual enjoyment. It exalts the spiritual above the formal, without denying the use of decent forms; inward worship above external rites; obedience to the law of Christ above conformity to man's devices; and God's truth above all the learning and philosophy of the world. It preaches to all men repentance towards God, and faith in the Lord Jesus Christ as an atoning Saviour, as the great conditions of eternal life; and when it has secured these, it exhorts its converts to worship and serve God according to the dictates of a conscience purged from dead works, and enlightened by the Holy Ghost. It has ever been a powerful ally of civil freedom, intelligence, general education, and true progress. It has infused something of its free spirit into denominations that reject its doctrines, and condemn its order; and those who would limit its influence are often warmed and animated by its fire. It is the nursing-queen of missions; and in the name of her divine Lord, calls upon all her children to aid in preaching the gospel to every creature.

Such, briefly, is the ecclesiastical system which the Pilgrims came to this wilderness to establish. And by the grace of God they accomplished their purpose. The Congregational churches, founded by the fathers, have been the

glory of the land, the best expositors of religious rights and duties, and the gate of heaven to innumerable heavy laden sinners. And if the time shall ever come when Congregationalism shall be deprived of its strength, and driven from its place among the institutions of our country, a great light will be extinguished, and even those most hostile to it will have reason to mourn.—*Rev. J. A. Albro.*

INTERESTING CORRESPONDENCE.

Messrs. Editors: In looking over some old papers, I met with the following correspondence, which I hand to you for publication in the Visiter, if you think best.

Yours, &c.

"N———, January 3, 1843.

"Messrs. H. & B.,—Gentlemen,—Annexed, please find my draft on you of 21st Dec., 1842, sixty days date, for $1151, 21, and my draft on you also of 26th Dec., 1842, ninety days date, for $351,51, both payable to my own order, which please accept, and return by mail. In case of a miscarriage of the return mail, it is possible that the above drafts may be (from my endorsement now on them) presented to you for payment without having reached me, and which, of course, you would have no means of knowing, by reason of the endorsement being made in advance. I would now say, that when I part with the drafts, I will make a cross, (thus ×) on the upper right hand corner of each draft, by which you may know that all is right. In your letter enclosing the drafts, please write in a postscript these words, '*Remember the Cross*," so that I may not forget to do so at once. Signed, C. H."

"B———, Jan. 6, 1843.

"Mr. C. H.,—Dear Sir,—Yours of the 3d inst. is before us, covering the drafts named therein for our acceptance.

We now enclose the drafts accepted, as you wish. "*Remember the Cross.*" If we were ministers, from your text we might preach a sermon. As it is, we will say, "*Remember the Cross,*"—not only the cross on the drafts, but the *Cross on Calvary*, to which we may all look and be saved.

Signed, H. & B."

"N———, Jan. 11, 1843.

"Messrs. H. & B.,—Gentlemen,—Yours of the 6th inst. is before me, covering your acceptance, on which I have duly marked the 'cross.' When notifying you of the mark of cognizance selected by me, I little thought that I was furnishing you with a text for so beautiful and apt a little sermon,—such a *multum in parvo*, as you have sent me. I took the liberty of showing it to one of our first merchants, and so delighted was he with the morceau, that nothing would content him but a three hours' possession of it, during which time, to how many of his friends it was shown I know not. Signed, C. H."

Mr. H., I am told, was, at the time he received that letter, far from being a lover of the truth. I am also told that that short sermon affected him much. I hand you this to show that all men have it in their power to *preach the gospel*, —and when truth is fitly spoken, "men will hear and not forbear."

A PASTOR'S TESTIMONY.

"The longer I live,"—says the venerable Mr. Wood, of Upton,—"the more interest I feel in the Sabbath school. From no quarter does there go forth an influence more decided to form the character, than from this invaluable institution. The God of Abraham has blessed it, and is still putting upon it his broad seal of approbation.

"Though the last year has been with us a year of great spiritual dearth, yet, I trust, there has been a great increase of religious knowledge.

"Such is my advanced age, that I do not feel able on the Sabbath, to open the school with prayer, yet I have been in the habit of preaching, at least once a year, with particular reference to this subject, so as to direct the attention of parents, as well as teachers and scholars, to the duties devolving on them.

"The ultimate object of all Sabbath school instruction should be the salvation of the immortal soul. O, what an object is this to labor for! And how solemn is the situation of every superintendent and teacher! How much are the aids of the Holy Spirit needed, whose gracious influences are promised in answer to fervent prayer. O what encouragement to pray. He who relieved Abraham on Moriah, what can he not do for our churches, and for our Sabbath schools!"

SABBATH SCHOOL BOOKS IN INDIANA.

A MISSIONARY in Randolph county, in a letter dated Feb. 13, 1845, gratefully acknowledges the receipt of $100 worth of Sabbath school books, through the MASSACHUSETTS SABBATH SCHOOL SOCIETY. "Letters of thanks," he says, "have been sent by the superintendents of the schools to which the libraries have been given, in behalf of the parents and scholars, to the donors."

"My heart is sensibly affected," he writes, "as I look around me, on the good results that, under God, have followed the truly benevolent efforts of your Society, in behalf of many of the youth that compose this county. Prior to the establishment of these Sabbath schools, the youth of the

several districts in which they have been organized, were, many of them, permitted openly to violate God's holy day—to fish, play, &c., just as they saw fit. But now they are collected together on the Sabbath, and taught the sinfulness of such conduct, their accountability to God, and their obligations to obey him. A great and perceptible change has come over whole neighborhoods in which these schools are established. Sabbath-breaking, and many other sins to which they were addicted, prior to the organization of these schools, are entirely given up and forsaken. Also the Christian part of the community have been brought to feel more deeply for the salvation of the young, and to take a much more lively interest in their spiritual welfare. They feel daily their responsibility to Christ, for the talents he has committed to them, and that talents can be usefully employed in teaching the young, in the Sabbath school, their sinful condition and their great need of Christ as a Redeemer.

"The books sent have all been placed in the hands of well organized schools, with the exception of two libraries; and those are engaged to two schools which I shall organize next week. I am frequently called upon, yes, pressingly called upon, to go and establish schools. But my books are now all exhausted, and it is utterly impracticable to establish Sabbath schools, and carry them on, without suitable libraries. It has given me grief to turn the applicants off. Two men called upon me a day or two ago, the one ten miles and the other four miles from here, to donate them a library, and to establish Sabbath schools among them; but painful as it was, I had to tell them that my supply of books was distributed or engaged, in the different schools which I had organized. I promised them, however, that I would write to your Society once more, and see what you would do for them; and partly for this end I write you now.

My labors, as a missionary, not only include Randolph, but also Henry and Wayne counties; and in two instances, I have established Sabbath schools in Jay county. The wants of the children, after all you have done for them, in the way of donations, are not near supplied. Hundreds of children around me are entirely destitute of Sabbath school instruction."

One of the most interesting facts presented in the above communication, is, that this missionary, by means of the libraries received from the Massachusetts Sabbath School Society, is enlisting "the Christian part of the community" in personal labors in the Sabbath school. Already, it seems, they "have been brought to feel more deeply for the salvation of the young, and to take a much more lively interest in their spiritual welfare."

We commend the subject of furnishing this missionary with farther means of usefulness, and also the whole subject of furnishing similar aid to all our misssionary brethen who need it, to the special consideration of all our readers—pastors, parents, church-members, superintendents and teachers. Can we not, the year to come, with very little inconvenience, greatly increase the amount of assistance that may be rendered to our missionary churches and brethren? A. B.

Emblem of the Youthful Christian.—We are told that in tropical climates the orange tree is often covered with blossoms and ripe fruits at the same time. It is thus, methinks, an emblem of the youthful Christian. Whilst he already brings forth fruits to the glory of God, his branches are covered with flowers, the pledges of future and more abundant crops.

THE
CONGREGATIONAL VISITER.
VOL. II. JUNE, 1845. No. 6.

SABBATH SCHOOL CONCERT.

ACCOUNT OF A SABBATH SCHOOL CONCERT IN BOSTON.

ON the second Sabbath evening of each month, for the seven years last past, we have held, in connection with our Sabbath school, a *Sabbath school concert of prayer.* So fully are we convinced of the great benefit of these concerts, that no inducement whatever could prevail upon us to give them up.

We consider them as necessary to the well-being and vigorous existence of our school—necessary to engage the attention of the church and congregation, and to secure their full and hearty co-operation in its behalf—necessary to show to the children, that Sabbath school instruction is valued by their parents and friends, and thought to be of the highest importance—necessary to encourage the teachers and superintendent in their work, and to serve as the connecting link between the church and the school. We know that they are alike advantageous to the church and the school. They awaken a deep and lively interest for the institution of Sabbath schools in the hearts of both; they serve to make

Christians acquainted with the institution—acquainted with its operations and effects upon the youthful mind, and bring forcibly to the minds of all, that God, using Sabbath schools as an instrument in his hands, has done, and is doing a mighty work in moralizing and Christianizing the world.

In these concerts, the altar of united prayer is raised; pastor, people and even *the lambs of the flock*, meet on common ground, and feel that they have an *equal* share in its blessings. Our pastor has cherished this feeling until the children have learned to look upon him as the pastor and shepherd of the Sabbath school, as their shepherd as well as that of the church; and when he arises in these concerts, as he often does, they feel that *they* are his hearers, and that it is *to them* he speaks. With us no opportunity presents itself where the pastor can take so deep a hold of the minds of the children of his flock, as in these concerts. We think that *without* a concert the church and congregation cannot be made to feel sufficiently interested in the school, and that without their interest and sympathy, the school cannot succeed to any great extent.

The mode of conducting these concerts is important. Care should be taken not to have the exercises confined to the teachers, nor yet to the church, but to have both in connection with the pastor.

With us the superintendent is responsible for the meeting. He gives notice in the school, and the pastor from the pulpit, when it is to take place. He selects the hymns, and generally speaks to one or two persons, either teachers or church-members, who shall come prepared to make short addresses. The pastor, with but few exceptions, is present, and invites the superintendent to occupy the desk with him. The superintendent places in the hands of the pastor the order of exercises, which is always prepared by the superintendent, and if the pastor has no change to make, the

meeting is conducted according to that plan, reserving always the right for the pastor to speak when and where he chooses. Annually the superintendent prepares a written report of the school, which is presented at the concert in January, and not unfrequently he presents other written matter, which gives variety to the exercises. In the school a collection is taken up semi-monthly, and the amount received, given in a variety of ways. The pastor, being informed of the object last contributed to, and the amount given, addresses the children, in the concert, upon it. He explains to them the objects of the different benevolent and religious societies, why they were formed, what they are doing, and how they, though children, are doing missionary work at home and abroad. In one instance, our pastor requested all the children to contribute to the "Foreign Missionary Society" and to give the superintendent *their names* with their gifts. About one hundred and seventy names of the *little ones* were given in, and placed upon a long slip or roll of paper, with the sum given by each set against their names. The amount given was $64. When the next concert was held, the pastor presented the roll and informed the children how much they had done. He then explained to them the object of the Foreign Missionary Society, and that they, by casting their mites into the treasury of the Lord, were obeying the command of Christ, wherein he said, "Go ye into all world and preach the gospel to every creature." To educate children in acts of charity and love is what is aimed at in these contributions. Our pastor informed the children, that he should write a letter on the roll, seal it up and direct it to the Sabbath school of the —— Church, Boston, A. D., 1850, when he hoped many, then pupils, would be in the school as teachers to others who should be gathered in.

Thus we always have some object before the concert, and

seldom have we found them void of interest. Strangers connected with Sabbath schools, are not unfrequently found amongst us, and go away encouraged to engage in a like work in their own field of labor. Let every church in our land meet once a month with its Sabbath school for prayer, and an influence, hitherto feebly felt, will bless and water our Zion. A. H.

THE HEART OF A NATION.

"We will venture to say how, in the mercy of God to man, this heart comes to a nation, and how its exercise or affection appears. . . . It comes by priests, by lawgivers, by philosophers, by schools, by education, by the nurse's care, the mother's anxiety, the father's severe brow. It comes by letters, by science, by every art, by sculpture, painting and poetry, by the song on war, on peace, on domestic virtue, on a beloved and magnanimous king; by the Iliad, by the Odyssey, by tragedy, by comedy. It comes by sympathy, by love, by the marriage union, by friendship, generosity, meekness, temperance; by every virtue and example of virtue. It comes by sentiments of chivalry, by romance, by music, by decorations, and magnificence of buildings; by the culture of the body, by comfortable clothing, by fashions in dress, by luxury and commerce. It comes by the severity, the melancholy, and benignity of the countenance; by rules of politeness, ceremonies, formalities, solemnities. It comes by the rites attendant on law and religion; by the oath of office, by the venerable assembly, by the judge's procession and trumpet, by the disgrace and punishment of crimes; by public prayer, by private fasts; by meditation, by the Bible, by the consecration of churches, by the sacred festivals, by the cathedral's gloom and choir;

by catechizing, by the burial of the dead, by the observance of the Sabbath, by the sacraments, by the preaching of the gospel, by faith in the atonement of the cross; by the patience and martyrdom of the saints, by the sanctifying influences of the Holy Ghost. . . . . Whence the heart of a nation comes, we have, perhaps, sufficiently explained; and it must appear, to what most awful obligations those are held, from whom this heart takes its texture and shape; our king, our princes, our nobles, all who wear the badge of office or honor; all priests, judges, senators pleaders, interpreters of law; all instructers of youth, all seminaries of education, all parents, all learned men, all professors of science and art, all teachers of manners. Upon them depend the fashion of a nation's heart; by them it is to be chastised, refined, and purified; by them is the state to lose the character and title of the beast of prey; by them are the iron scales to fall off, and a skin of youth, beauty, freshness, and polish, to come upon it; by them it is to be made so tame and gentle, as that a child may lead it."—*From Maurice's "Kingdom of Christ."*

A FATHER'S INFLUENCE.

Much has been said and written of the influence of a *mother's* love, a *mother's* prayers, a *mother's* tears; and *too much* cannot be said upon such a subject.

Unhappy indeed must be that child who has not felt these holy influences to cheer when discouraged, to sustain when thoughtless and imprudent, and to point to heaven when allured by the world.

But a *father's* influence, too, is needed, and the melting tenderness of a father's admonitions excites a hallowed influence.

A young lady was once about leaving home under circum-

stances of a peculiarly trying nature. She was to be absent many months, perhaps years. Her father would accompany her the first two days, and then he would leave her to pursue her journey for weeks with strangers.

The anguish of the parting scene was in some degree mitigated by the thought of her father's company. Brothers and sisters had bid the last painful adieu. The mother wept her farewell, as her daughter clung convulsively to her neck, with the conviction that it might be that mother's last embrace, and then retired to her chamber, to unburden her heart and seek for consolation at the throne of grace.

But it was at length over, and after two days' journeying another parting came. Her father too must leave her, and for the first time in her life, young and inexperienced, she was to go forth in life *alone*.

At the family altar that morning, she had not been forgotten, but ere her father left her, he again commended her to the care of him who watches over all, "to keep her as in the hollow of his hand, to preserve her from temptation, to guide, guard and protect her, to enable her to walk unshrinkingly in the path of duty; and that if they should no more meet on earth, that they might meet, that the whole family might meet, an unbroken circle before the throne of God."

They rose from their knees, and without trusting to words, exchanged the farewell kiss, and with streaming eyes they parted.

After catching a last glimpse of her father, as the road wound around the hills, the daughter knelt in the same spot where her father had left her, and poured out her full soul to him who heareth the cry of all who call upon him. She repeated the petitions her father had offered in her behalf, and when the hour arrived, calmly and sadly she pursued her journey. New objects and new scenes engrossed her attention, but no friend was near, to share in her pleasures or

griefs, no one with whom she could hold familiar converse, and she still felt that she was *alone*.

A few days after the separation from her father, a letter reached a post-office on her route, and though it awakened anew the parting pangs, it was an invaluable treasure to her, and again and again she read,—

"When I had gone a little way, I turned my eyes towards the spot where I last saw you, and kept them fastened there, till the windings of the road carried me quite out of sight. I dared not wave my hand, lest it should cause the full springs of feeling to flow too freely. I rode on absorbed in thinking of my dear daughter, and often sending up such ejaculatory petitions as, 'Lord, bless my daughter. Comfort her. Give her fortitude now and on all future occasions. Hold her in thine own fatherly hand. Make her useful. May she find comfort in usefulness. May thy presence go with her. Carry her safely to her journey's end, and as soon as it shall please thee, and to thy wisdom seem best, return her to her home in safety. O, bless my dear child, and make her a blessing. O, guide her mind and lead her to right conclusions in regard to all the important subjects which demand her attention. O God, comfort my dear daughter."

It was placed in her bosom to be a sort of talisman or charm on her way. When night came, and there was no family altar at which to bow, whether on the water or on the land, she took her father's letter, and after re-assuring herself of his sympathy by another perusal, she besought her father's God to protect and bless her.

Scenes of temptation, of trial, came; but she remembered that prayer of her father, and it was as a shield unto her. She was exposed to danger; but she remembered whose protection had been sought for her, and her fears were hushed. She was surrounded by the gay, the thoughtless and the vain;

but the petition, "preserve her from temptation, keep her unspotted from the world," was recalled, and she made it her own.

If inclined to selfishness or inactivity, "make her useful—bless her, and make her a blessing," sounded in her ears, and she endeavored to throw off her sluggishness. Sickness prevailed. She was called to watch at the bedside of the sick and dying; and there, at the lone hours of midnight, she remembered the prayer of her father, and she felt that if her death too must come in that distant land, it was enough, they might all meet, where sorrow, and partings, and death, would be unknown.

Time passed slowly but not heavily, and when at length she retraced her steps, when her return had been accomplished in safety, and she permitted again to bow at the family altar and hear her father's voice in prayer, she thought of the petition, "as soon as it shall please thee, and to thy wisdom seem best, return her to us in safety," she felt that his prayers had been graciously answered. SELINA.

SABBATH SCHOOL BENEVOLENCE.

THE Sabbath school in Hopkinton has never been so deeply interested in the subject of benevolence as the past year. Since last June they have sent to destitute Sabbath schools at the West, TEN libraries, worth $10 or $12,50 each; and also a second-hand library, estimated at $11,37, amounting in all, to $120,37. This is almost 46 cents for each scholar. One class gave, of the above amount, twenty dollars; another, twelve dollars; a third, gave ten dollars; and the Infant class gave five dollars and fifty cents. Various plans have been adopted by these little ones, to obtain the means to contribute to this object.

HYMN FOR A SABBATH SCHOOL.

BY J. MONTGOMERY.

A race, a race on earth we run,
And hold a prize in view,
More bright than if we chased the sun
Through heaven's eternal blue.

Changes we prove, and vanish soon,
Changes from youth to age,—
Silent as those that shape the moon
In her brief pilgrimage.

Like constellations on their way,
That meet the morning light,
We travel up to higher day,
Through shades of deeper night.

Their tasks the heavenly host fulfil,
Ere-long to them their last;
We, if we do our Father's will,
Shine when these are past.

Knit, like the social stars, in love,
Fair as the moon, and clear
As yonder sun enthroned above,
May we, through life, appear.

A SKETCH OF CHARACTER.

Under the genial influences of the institutions of our fathers, and more especially in connection with Sabbath school instruction, we sometimes find examples which naturally recall those words of David: "That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."

I could speak of the living; but for many reasons I prefer to speak of the dead, when I would draw a portrait of reality.

Of such *sons* as I love to see,—such as, under God, are the surest reliances of their country,—I could give illustrations, and perhaps may, at another time. But I have now before me the example of a *daughter*, such as are the highest joy of pious parents, and the cordial praise of all who pray for prosperity in all the palaces and all the borders of Zion.

I refer to Miss Eliza Ann Fitz, late of Salem, Mass. Although she died at the early age of eighteen, she had formed a character which none could mistake, and which few could know, but to love and admire. At the time of her birth, Oct. 20, 1826, and for some years afterwards, neither of her parents professed the religion of the Saviour. And their situation in life allowed them to give their children no other advantages of education than are open to all in her native city. From the beginning, however, she was distinguished for her dutifulness to her parents, and her reverence for God. She had a peculiarly strict regard for truth. She was never known to make light of serious things, or to turn away, as if indifferent or displeased, from instruction and reproof. What is true, what is right, what is becoming, always commended itself to her conscience and her heart. She was ever modest, unassuming, respectful to all, yet active, cheerful, and fond of innocent recreations. Uniformly affectionate and kind, her countenance often lighted up with a smile of blended intelligence and benignity, she was most happily fitted to make friends of all. She could be loved most freely and tenderly, for it required no effort or long acquaintance to discover her loveliness. At school she was a model for her associates. In the Sabbath school, she was such as teachers rejoice to see in their classes; always punctual, prepared, pleasant, attentive, willing and grateful to be instructed.

Before she was sixteen years old, she received an appointment as teacher in one of the city schools. This was the more remarkable, because there were many well-qualified competitors for the place, and because her stature at the time was somewhat below that of the average of her sex, and would indicate even less of age than she had reached. But at her examination, there was in her whole appearance such a completeness and finish, or, as one expressed it, "She appeared so woman-like and lady-like, that when the committee came to consider the claims of the different candidates, all of them spoke particularly of *that young woman who was dressed in black.*" A brother had died at sea a short time previous, and perhaps her dress and her manner, as affected by the bereavement, increased the interest which was awakened by her perfect success in the examination. The only objection was that of her youth, which was overruled by the assurances of one, who had known her well, that in no respect she would be found wanting. By her skill in teaching, her amiable manners, and her strict fidelity to her trust, she secured in no ordinary degree both the love and respect of her pupils, the most cordial regard of associate instructers, and the fullest confidence of the school committee.

About the time of entering upon her duties as a teacher, her mind was more specially exercised upon the subject of personal religion. It was in June, 1841, when the family received the afflictive intelligence of the death of her brother. The only sister, and elder by five years, having recently been led to trust in the Saviour, now proposed to her to unite with her in prayer, as they were retiring to rest. She readily consented, and they knelt together. The service was afterwards never omitted, when the opportunity was enjoyed. "I have spoken of this," says her sister, in some notices intended only for her pastor's eye, "because I wished to say, that I know she valued this service; and, as one

proof of it, she would never afterwards retire earlier than myself, as she had sometimes done before." This practice was commenced at least a year and a half before she felt that she had truly consecrated herself to God. In personal conversations, also, which her sister had with her, she showed an encouraging interest in her spiritual concerns.

Before the close of 1843, she united with the Tabernacle church. And it is no vain eulogium to say of her, that in all the graces of the Spirit she made such proficiency, as is made by those only who *adorn* the doctrine of God our Saviour. "As I look back on the past," says her sister, "I am confident that I can see that she made advancement in the Christian life. There was progress. Her disposition was more and more amiable; and she endeared herself to us more and more the longer she lived. But she was never so lovely as when upon her death-bed."

Her sickness was sudden and severe. She soon apprehended that it would be fatal. Her mind was much affected by the disease, and at intervals her reason was somewhat disordered. Her thoughts, however, indicated the spirit of a true child of God. It would require more detail than is consistent with the desirable limits of an article in these pages, to exhibit all the interesting and instructive incidents of the closing scenes. But those who were at her side, from hour to hour, and others who saw her, can never forget her loveliness in those last days.

After a very searching self-examination, she seemed to have no fear of death, yet to be so oppressed under a sense of sinfulness and unworthiness, as to feel greatly the need of some special tokens of the Saviour's love. While she wished to have no will but God's, she spoke of herself as if a cloud were between her and the grave. "I want to feel," she said to her pastor, "as Mrs. Van Lennep did. She was willing to die. She was happy. O, I never shall forget, as

long as I live, what you read of her in the vestry. *She* lived nearer to the Saviour than I have done. She did a *great deal* of good. But I have not done *any* good—*scarcely.*" This last word was uttered after a pause, and with a faltering voice, as if possibly she might have done a *little* good; and, therefore, with her characteristic regard for truth, she must qualify the expression. The fact was, that in various ways she had been making herself more and more useful as a Christian. She was particularly interested in the great objects of benevolent enterprise; and, if she had lived, would undoubtedly have been among the most efficient and influential in all those labors of love which make a pastor remember the grateful commendation of the apostle, as found in Phil. 4: 3. Her youth and her delicacy of self-distrust were a restraint upon her, which she had been overcoming by such means and manifestations as clothe the whole character in the beauty of holiness and the joy of salvation.

In connection with her allusions to Mrs. Van Lennep, I would here cite a memorandum, which was found after her decease. It was written about three weeks before she was taken sick, and in a sort of diary, with which she had begun the year. The date is Jan. 14, 1845. "Went to the vestry in the evening. Mr. W. read Dr. Hawes' sermon on the death of his daughter, Mrs. Van Lennep, missionary at Constantinople. O, lovely woman, that I could feel as thou didst!—that I could serve my heavenly Father as thou didst! May I be ready to leave the world when my summons comes, as thou wast!"

On a Saturday evening, her pastor, who still hoped for her recovery, yet feared the worst, said to her, "What would you say to the Sabbath school to-morrow, if you could speak to them as I may?" "Tell them to live near to God; to be more faithful than I have been, and to be prepared to die."

"What a dreadful thing it would be," she said to her sis-

ter, "if, after I have professed religion, I should be found to have deceived myself with a false hope!" She also expressed to her a most earnest desire, that "if she should die, it might be in such a manner as to glorify God, and that much good might result from her death."

Her symptoms, at times, encouraged high hopes of her recovery. But she manifested no wish to live, except that she might be useful. The cloud of which she had spoken had all passed away. She had turned from herself to the righteousness of Christ, and assured her heart in his faithfulness. With the sweetest serenity she exclaimed, "I do trust my Saviour. I think I do, *entirely; happy!* HAPPY!"

A few days before her death, such were her sufferings that she felt as if her hour had come. In a perfectly composed frame of spirit, and with most appropriate addresses to the beloved members of her family, she took her leave of them, exhorting them to put their trust in the Saviour, who would surely be with them and sustain them. That hour is very gratefully remembered. For at the last her reason had departed, and when the silver cord was about to be loosed, and the golden bowl to be broken, she had no such consciousness as would allow her to add any thing more as her dying testimony. She died on the 24th of February.

Seldom has a death occasioned a deeper emotion. Her early departure was mourned as a public calamity. The young and the old vied with each other in expressions of unfeigned sorrow. So unexceptionable was she in her whole character, so eminently prepared for usefulness, already accomplishing so much by her influence over her pupils and others, every day acquiring some new accession of mental and moral strength and beauty, that she was justly regarded as no common example of those gifts and graces which qualify *the woman that feareth the Lord* to adorn any situation she may be called to fill, and which so forcibly remind us of the *corner-stones, polished after the similitude of a palace.*

To a stranger, perhaps no two words, if used in their fullest and best sense, can better convey a vivid image of her character and appearance, than *propriety* and *comeliness*. Little of difficulty or trial of any kind would parents and teachers have in the government and instruction of children and pupils, if all the young were as dutiful and teachable. Although she had reached the age of sixteen before she gave her heart to God in solemn covenant, yet she was a far better example in morals and manners than many who have earlier professed to be the Lord's, and have lived much longer.

She seems to have been one of those children to whom the venerable Dr. Alexander has referred, in his Essays on Christian Experience, as if subjects of special divine influence, working in them at different times, with different degrees of power, but unerringly and effectually preparing them for a full reception of Christ, in all his attributes and offices, as the chief among ten thousand, and altogether lovely. And there are reasons to believe, that she would much earlier have embraced the Saviour, if she had freely made known her feelings to those who might have guided her to the cross; or, if in some seasons of thoughtfulness and tenderness, her Sabbath school instruction had been somewhat more direct and faithful.

I will only add, that the Sabbath school was ever an object of her warmest regard. It had been fondly hoped, that she who had been such an example as a scholar, would have long labored as a teacher. But it was otherwise determined by him who doth all things well. And many were the tears, although there was unutterable "joy of grief," when her eyes were

> "set, as sets the morning star, which goes
> Not down behind the darkened west, nor hides
> Obscured among the tempests of the sky,
> But melts away into the light of heaven." L. N. R.

SYMPATHY FOR THE YOUNG.

The benevolent man always looks with deep interest on the young. Though care may have drawn her traces on his brow, and time may have frosted his locks, he preserves his sympathy for the young. He well remembers the feelings which swell the bosom in life's morning, and the perils of that period. As he views the elastic step and the beaming eye, the ardent hopes and the unworn heart, he is anxious lest through error and through sin, that step should prematurely falter, and that bright eye grow dim, lest those ardent hopes be chilled, and that heart become seared and selfish. He knows that in this world, there is but one path of safety; and his prayer often ascends to heaven, *My Father, be thou the guide of their youth!*

He not only desires to see them happy, but also to see them stand in their lot, and quit themselves like men, and sustain the cause of truth and of God, when he shall be gathered to his fathers.

By cherishing feelings of the deepest interest for this important portion of our race, by laboring to give a right direction to their thoughts and feelings, and to lead them to the cross of Christ, we perform a service most acceptable to him who has made them subjects of many peculiar promises. J. A.

A DYING MOTHER'S DEDICATION,

OR GOD'S FAITHFULNESS TO HIS COVENANT.

Early in the spring of 18—, a family who had been residing several years in a foreign land, were returning to their native New England with one little pledge of their affection. The father was a man of wealth, and had been a public officer abroad, but was now wishing to retire from the busy scenes of life, to spend his time in occupations more congenial to his taste, and where he could enjoy more of the society of his beloved companion.

He possessed very many excellent traits of character, was a man of great information, of much research, and strict integrity, but was not a Christian. His wife, whose health was ever delicate, had suffered by a few years' absence from the home of her childhood and youth:—but the hope was cherished that a return to her country and friends, with the summer breezes of the pure mountain air, would restore her health. She loved her Saviour, and had committed her all into his hands, and was placid and serene in all her intercourse with those around her.

After a few months' residence with friends, and before she reached her intended home, another little immortal was intrusted to her care. From the period of its birth, she began to decline, and so rapid were the steps of that insidious disease, consumption, that but little time was before her. She was well aware of her situation, but hoped for some respite from suffering, when she could give up her little ones in baptism. She had consecrated them in her heart, and wished to leave her dying testimony to the value and importance of infant dedication. Her eldest child had not yet learned to lisp the endeared name of mother.

One night her end was thought very near, so sudden had been the transition from a comfortable day; and she was asked by her husband, "what wish was yet ungratified." She signified a strong desire to have her children baptized. In the dead hour of the night, the clergyman was called in, and a bowl of water placed by her dying pillow, and those dear ones were dedicated to her covenant-keeping God. That clergyman has told me it was one of the most solemn scenes he ever witnessed. Sweetly did that mother breathe out her departing spirit into the hands of her Redeemer not many hours afterwards, believing that he would accept her offering, and make her children his. She believed she should yet see them casting their crowns of rejoicing at her Saviour's feet and praising his name for ever.

That offering *was* accepted; those children, after spending their early days without any religious instruction, without being surrounded by any pious friends, without going to the house of God, except occasionally, without prayer and the reading of God's word, were led, by some remarks about their mother and their early dedication, to make inquiries respecting the Bible; and by the advice of a friend, induced to read the New Testament. Without any teacher but the Spirit of God, or any friend to point out to them the way of salvation, they yielded their hearts to the God of their mother and chose him for their portion. Those children, many years since, made a public profession of religion; have both become wives and mothers; and could you look into their families, as I have done, and see the lovely groups of children—and know that the mothers have dedicated them all to their God and Saviour—and see the living example of every day piety in those parents, you would not think the dying mother's prayers were unanswered, or that God ever said to the seed of Jacob, "Seek ye my face in vain."

Does that mother now regret the consecration of her little ones to God? As children and grand-children shall be called home to heaven, will she not sing more sweetly of his goodness and grace? I have long wished to see these facts recorded, as a monument of the faithfulness of God to his covenant promise, and as affording evidence of his approbation of that ordinance. CORNELIA.

WINTHROP SABBATH SCHOOL, CHARLESTOWN.

IN January, 1844, the plan was adopted, in the Winthrop Sabbath School, Charlestown, of having *two* superintendents, who should share equally in the duties and responsibilities of the school. And we are of opinion, that, in a large school,

such an arrangement is highly desirable. We feel, after the brief experience we have had, that it is utterly impossible for any *one* individual to give proper attention to all the wants of such a school, unless, indeed, he is able to devote his whole time to the object.

Our school has enjoyed a good degree of external prosperity, during the past year. Our numbers have greatly increased, and a greater interest has been manifested by the church in the school, than before. The number of new scholars received, since January, 1844, is about one hundred and eighty, and the number who have left, during the same time, is about sixty, making a net increase of one hundred and twenty scholars. Thirteen new classes have been formed in the main school, and thirteen new teachers have been added to our number. Our *average attendance now*, in pleasant weather, is greater by about thirty, *than was the whole number enrolled about one year since!*

The causes for this increase, are, we think, the distribution of the WELL-SPRING,—of which we give out gratuitously, two hundred and twenty-five numbers each Sabbath,—and an increased effort on the part of teachers, superintendents and scholars, and, also, some members of the church, to gather into the school children of all classes, especially those of the destitute. Many interesting facts might be mentioned showing the influence of this little paper, and the interest which some of the children feel in extending the blessings of Sabbath school instruction to others. Our monthly concert, which was established about a year since, has increased in interest, and has exerted a salutary effect upon the church as well as the school, and called forth, we doubt not, more sincere prayer in behalf of the cause of Sabbath schools throughout the world. Our pastor has been present at these meetings, when at home, and has given us his valuable aid, although the direction of the meeting has been left to the superintend-

ents. He meets with us once in two weeks to prepare the lesson; and these meetings have usually been very interesting; and occasionally we have had meetings specially to pray for a blessing upon our labors. The magnitude and importance of this object increases, in our estimation, every week; and we feel more convinced that Christians do not, as a general thing, begin to appreciate the mighty influence which it is destined to exert. H. AND S.

CHRISTIAN CONSISTENCY.

THERE is something beautiful in consistency of Christian character. When there is an agreement between a man's daily deportment, and the profession that he makes; when every thing conspires to the principal unity, and the same spirit is seen to pervade all the details of life, binding the whole in harmony, we are at once struck with admiration. Such a life pleases us, like a perfect piece of music. Or, if it be too holy to please a corrupt taste, it inspires, at least, reverence and love. Such a life proves our religion heavenly and divine. It is the most powerful of all arguments to convince persons of a skeptical turn of mind of the truth of the gospel, and to lead the more amiable and unconverted men to suspect the sufficiency of their morality. What instrumentality contributed more than this to those wonderful triumphs of the early days of the church, when Christianity went forth overturning in its march the altars of superstition, casting down imaginations, and every high thing that exalted itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ! And, unquestionably, the influence of modern Christians would be greatly augmented, if the same consistency were conspicuous in their lives. Here is one great secret of moral power. It

is not a man's words, nor occasional detached acts, which give him influence. He must *live* religion. When there is consistency between the profession of the Christian, and the details which make up his daily life, there is something which carries to the mind of every candid observer the conviction of his sincerity. We are then satisfied that he is neither a hypocrite nor the creature of some blind impulse, but is inspired by a sublime and heavenly principle. Such a man is felt. Even when he is unconscious of it, a virtue goes out of him. Others may make more noise and stir, as if they were moving all things: but with him is the power to do good. The tempest which sweeps over the plain and levels the ancient forest in its course, is, perhaps, a fit similitude of some men whose lives are remarkable only for wild irregularities; but the influence of consistent piety, though it may be comparatively silent and unobtrusive, is, nevertheless, powerful, like those secret energies of nature, which, working unseen and unheeded, preserve the harmony of the world, and bring forth its fruits and flowers in their seasons.

J. H. T.

THE COVENANT.

Six members of the Sabbath school in W., says the pastor, have been hopefully converted, during the past season. Of these, three had pious parents, and the mother of two others is a member of our church, and has covenanted to baptize her children, but yet has neglected it. The Lord has been better to her than her faith. He has blessed her in spite of her neglect. But perhaps these daughters, now "made whole," would have been spared years of impenitence and rebellion, if the seal of the covenant had early marked them for God. We hope that, in the future reports of conversions

which, God willing, we expect to make you, similar neglect will not be found to appertain to any of us. I would also mention, that I have a class for instruction in the articles of the Christian faith, composed chiefly of such individuals as have lately been made subjects of grace.

NATURE.

The fair smiling morning, the glory of noon,
The bright stars adorning the path of the moon,
The mist covered mountain, the valley and plain,
The lake and the fountain, the river and main,
Their magic combining, illume and control
The care and repining that darken the soul.

The timid spring, stealing through light and perfume,
The summer's revealing of beauty and bloom,
The rich autumn, glowing with fruit treasures crowned,
The pale winter, throwing his snow-wreaths around,
All widely diffusing a charm on the earth,
Wake loftier musing and holier mirth.

There is not a sorrow that hath not a balm,
From nature to borrow in tempest and calm;
There is not a season, there is not a scene,
But fancy and reason may gaze at serene,
And own it possessing a zest for the glad,
A solace and blessing to comfort the sad.

THE CONVENT OF SAN ISIDRO.

Spain is now so thoroughly under the dominion of the Man of Sin, that one might well suppose his power was never questioned there. But the light kindled by Luther shed its radiance there, and many embraced the truth as it is in Jesus. Many men of talent, and wealth, and influence, devoted themselves to the cause of the Reformation, and it

required all the energies of the inquisition effectually to arrest its progress. Spain furnished a noble band to the glorious army of martyrs.

The history of the progress of the truth in Spain furnishes many facts of peculiar interest. We give, for one example, those relating to the convent of San Isidro. It is the only account we remember to have read, of the conversion of a whole community of monks.

The convent of San Isidro was situated within two miles of Seville. In that city there was a church of the Reformed, though the fact was unknown to the ecclesiastical authorities. One of the members of the convent, Garcia de Aras, commonly called Dr. Blanco, on account of the whiteness of his hair, became acquainted with the doctrines of this church. He did not openly avow them, for that would immediately have cost him his life. He began gradually to communicate the truth to his brethren in the monastery. He taught them that religion consisted not in forms and ceremonies, but in obedience to the word of God, which he exhorted them to study. Light gradually broke in upon their minds, and nearly all the members of the convent became dissatisfied with the doctrines of their church. They were prepared to follow Blanco, and to receive instruction from him in regard to a purer faith, when, from some cause, he suddenly changed his course. He began to recommend, by doctrine and example, austerities and bodily mortifications far more rigid than were required by their monastic rules. During Lent, he urged his brethren to remove every article of furniture from their cells, to lie on the bare earth, or to sleep standing, and to wear shirts of hair-cloth, with iron girdles, next their bodies.

But this attempt to revive superstition led to a furtherance of the truth. Losing their confidence in Blanco, the more intelligent monks resolved to seek the advice of Egedius, the leader of the reformed church at Seville. In consequence of

instructions thus received, they began to teach the doctrines of the gospel in a plain and simple manner. Not long after, copies of the Bible and several Protestant books were received at the monastery. The perusal of these tended to confirm those who were enlightened, and to remove prejudices from the minds of others.

They now resolved to reform their institution. Prayers for the dead were omitted. Papal indulgences were entirely abolished. Images no longer received homage. Habitual temperance took the place of superstitious fasting. Nothing remained of the old system, but the monastic dress and the ceremony of the mass. This they could not lay aside without certain ruin. But its continuance soon became an intolerable burden.

They then held a consultation on the propriety of deserting the convent, and of retiring to some foreign land. By so doing, they would sacrifice all their worldly prospects. And how could they execute such a plan? How could so many persons, so well known in Seville and its vicinity, leave one of the most celebrated monasteries in Spain deserted, and escape from the country undiscovered? And if a few should make the attempt and succeed, certain ruin would fall on the rest. They resolved to remain, and commit themselves to the protection of God.

Ere-long the suspicions of the inquisition were aroused. The aspect of affairs became more dark and alarming, and another council was held. It was at length agreed that each one should pursue the course which he deemed most desirable. Twelve of the monks then left the monastery, and by taking different routes got safely out of Spain, and at the end of twelve months met at Geneva, according to an agreement made before they set out.

They had been gone but a few days, when the storm of persecution burst on their brethren who remained, and on all the reformed throughout the kingdom. J. A.

THE
CONGREGATIONAL VISITER.
VOL. II. JULY, 1845. No. 7.

SABBATH SCHOOL CONCERT.

Speech of Rev. C. E. HATFIELD, of New York, at the last anniversary meeting of the Massachusetts Sabbath School Society.

IT is God's way, by appropriate methods of his providence, to fit his redeemed people for the times in which they are to live, and form their character in adjustment to the work which they have to do. *The work* of every age is one, and yet every generation has a specific part of that great work to perform,—in the phrase of some, a peculiar mission to fulfil. For this a special training is needed and secured. Whenever there has been any great and onward movement of the church of God, the way has been prepared and the generation has been so trained in the providence of God as to adapt them to the emergency in which they were to be placed. Their education has been such as to cultivate those qualities that would be most called into use to strengthen their principles and nerve their hands and hearts.

Take a case or two in point. The pilgrim fathers of the holy land, destined to the difficulties and perils of the conquest of Canaan. Their parents were bond-servants in

Egypt, and totally unfit for the work of laying the foundations of civil and religious liberty. They were too servile and cowardly to face the sons of Anak. The founders of the new commonwealth must be free born. Their school must be the wilderness, their primer the book of God's law. They were the first generation that from infancy were trained under the written law of God, and had the eternal principles of truth and right, law and order, engraven on their hearts by that book, as they were engraven on the two tables of stone.

Such a generation, so thoroughly imbued with the great doctrinal truths of the law of God, the world before had never seen, and was not soon to see again. They were the people to found the new empire of truth, and take possession of Canaan in the name of God.

Take another case, the pilgrim fathers of New England. They, too, were to become founders of an empire, of a free republic, a commonwealth peculiar for its attachment to and attainment of civil liberty. Theirs was a peculiar training. No preceding generation was so fitted for such a work. Till then, the leaven of Popery had worked, a leaven which had robbed God of his glory, and stripped the gospel of its doctrines of grace. The reformation in England had scarcely begun before 1527. The first generation of the reformed were converts from Popery. The second, were the children of converted Papists. These were the principal actors in the last days of Elizabeth. Then came the third generation, whose parents had been born free, and who themselves had been trained in none of the prejudices and superstitions of Popery. These were the Puritans of the days of James; and it was the choicest spirits of that generation whom God took to be the founders of this new commonwealth.

And what was their education more than any that preceded them? Had they been thoroughly imbued with the great doctrinal truths of the gospel? In 1562, a Latin

catechism was prepared by Dr. Nowell, and adopted by both houses of Convocation, "for the use of schools, that the youth might be indoctrinated in sound principles of religion, especially such as were designed for divinity." It was first printed in 1570. This catechism was almost identical with that of Calvin, 1545, in which his doctrinal system is contained; and it contains the very same system of gospel truth. More than this, it is an incontrovertible fact, that from 1570, for fifteen years, "Calvin's Institutes were publicly read and studied in both univerities, by every student of divinity." Then there was another catechism, of which I have here a copy, of the "eighteenth impression," made in 1639, only ten or eleven years before the period of the Westminster Catechism. This is thoroughly Calvinistic. This was the primer, doubtless, of the second class of pilgrims. By such means their minds were thoroughly imbued with the strong doctrines of the gospel, and they were made the men to brave danger and lay the foundations of our empire deep and strong.

Take one case more; the revolutionary fathers of New England, the men whom God raised up to resist the encroachments of tyranny, men of bone, sinew, and faces like a flint—men of principle, who knew that the right to take a penny included the right of taking a pound, and so resisted the very first encroachment on their rights. Who were those men, and under what influences were they trained? They were born of the second generation of the last century, from 1730 to 1750. They were children, some of them babes in their mothers' arms when the great revival of 1740 swept over the colonies. Washington was born but three years before the great revival in Northampton, under the preaching of Jonathan Edwards, and less than a year before the mighty revival under Whitefield. The converts of that day were the parents of the revolutionary fathers, and the influences

under which those future heroes were trained, were the great doctrinal truths taught by Edwards, Tennent, Whitefield, Buel, Bellamy, and a host of others.

These doctrinal truths are peculiarly fitted to produce men of principle. The peculiar features of this doctrinal system is admirably expressed by Edwards in one of his sermons—"God's absolute sovereignty in regard to the salvation of sinners, and his just liberty in regard to answering the prayers or succeeding the pains of mere natural men continuing such." It was this doctrine that slew the enmity of Jonathan Edwards, and made him and his system what they were. This is the system that humbles the sinner, exalts God, roots out pride and self, and brings in the arm of the Almighty, the panoply of God, and makes the church

> "Strong in the strength which God supplies
> Through his eternal Son."

What do the exigences of the age require? A generation thoroughly imbued with those principles. We are on the eve of mighty changes. There is an outward movement, and a rapid one. Convulsions of church and state are at hand. Europe is sighing for freedom. The whole civilized world is groaning, travailing in pain until now, waiting for the emancipation. The foundations of many generations are giving way. Popery has obtained a new resurrection, and in the same body too. The sons of our Puritan families are espousing the tenets of Oxford, and some of them are on the way to Rome.

And why? Have we not taught them to think lightly of the great doctrinal truths? In our love for *men*, have we not sacrificed God's eternal truth—taught our children that the peculiarities of our blessed system of doctrines are of no account. My heart yearns for God's people every where; and I will sacrifice any thing and every thing, save God's truth, to promote and extend and strengthen the bond of

union. But I cannot consent to bring back the indifference to sound doctrine, which brought in the Arminianism of the last century, and the Socinianism of the present—a superficial religion, that must wither before a scorching sun.

Now let me say, that events in prophecy conspire to show that we must have a revival of sound principles. The next generation, that is, the generation of children and youth now coming forward, must, in order to meet the exigency, be thoroughly imbued with these doctrines. And I rejoice that such is your conviction, and such the design of this Society. I like your plans and your publications. You have no design to be a great home and foreign missionary society, but to be a humble auxiliary to the ministry, in training up a seed for God. Yours is a province in the work of benevolence peculiar to itself. That province is not *the missionary work*. This pertains to others. You have wisely determined to appropriate your donations to Sabbath schools in the West, and only such as are under the supervision of some faithful minister of the gospel. As a member of the Executive Committee of the Home Missionary Society, I thank you for the seasonable aid which you are rendering our missionaries, in establishing and maintaining Sabbath schools. And I have no faith in other Sabbath school missionary operations. I have had an experience of about three years at the West, in Missouri. I have never found a school established during the great Sabbath school effort for the Valley of the Mississippi, that proved permanent, except such as were under the care of a church or minister.

Your publications, too, are what we want. I was glad to know that you have brought in the Catechism, and that you aim to infuse into your books the whole system of doctrinal truth, as believed by the true descendants of the Puritans in England. You owe it to the children whom you, as parents, have consecrated to God, to see, not only that they are con-

verted, but that they are rooted and grounded in the truth; trained up so as to be steadfast in the apostles' doctrine, and not driven about by every wind of doctrine, by the sleight of men. Other denominations are teaching their own principles. The Baptists, the Methodists, and the Episcopalians are doing it, and wisely. Popery is doing it, and we must.

WORDS OF FAITH AND SOUND DOCTRINE.

A GREAT error was once committed in our Sabbath schools. The only exercise was to commit to memory portions of the Scripture; and thus chapter after chapter was learned. But now an error is committed as great, if not much greater; and this is, to study subjects exclusively, and not the words of divine truth. Scripture subjects are studied by question books, and Scripture words not studied enough. Now while I cordially approve the study of Scripture subjects by systems of questions, yet I would most earnestly plead for the good old practice of committing thoroughly to memory some forms of sound words, even the words of faith and of sound doctrine.

In the new system, the design is to promote the study of things rather than of words. Very well. But can things be studied without words? Can you have the conception in your minds of a doctrine, without the proper words in which that doctrine is to be expressed? And if the form of sound words is treasured up in your mind, can you not, by the recollection of the words, meditate upon the doctrine and study it? If you have no appropriate words familiar to your mind, can the doctrine which you study be distinctly conceived by you? You may think that by question books you may promote the study of doctrines rather than words; but you may very greatly err in this matter. It may be

that for the time, the doctrine is most studied. But suppose that you should teach a young man an answer in the Assembly's Catechism, and that at first his labor is to study the words, and that he does not much study the doctrine expressed. The form of sound words is, however, in his mind, and is familiar to him; and he often recalls it to his attention; and he has occasion to use this form of words to enlighten his mind; and thus he studies the subject of which this form treats. Now, by the familiarity of his mind with the words, he studies much the doctrine which this form contains. Which, now, is most useful, the study of the subject once by the question book, or the thousand times repeated study of the subject by the thousand times recollection of the words?

Let young persons be nourished up in the words of faith and of sound doctrine—in the words of God most proper to be committed faithfully to memory. Let them study certain words of God, so that they will be very familiar; so that they may be easily recollected. Will not the doctrine they contain be studied much? Here the error of committing to memory, without discrimination, large portions of the word of God may be seen. The mind does not form the habit in this case of studying thoroughly any verses or clauses of verses, or any particular subjects; and the very object to be obtained by treasuring in the memory God's word is lost. I have found that the words of God which have been most profitable to me, are short portions which I have made very familiar,—which I can repeat easily to myself,—which I can readily quote in prayer,—and which I can read when I will, as it were, with my mind's eye. O what fullness, what sweetness, what an immensity of meaning, have I found in some sentences of God's word! These sentences have seemed to contain enough for hours and days of meditation. They have helped me for months in prayer. By these

sentences so familiar to my mind, my delight has been God's law, and in his law I have meditated day and night. The young lose immense comfort and profit by not treasuring up thoroughly in their minds the very words which express divine truth—the very words which the Holy Spirit has in his infinite wisdom and goodness, formed and given to us. Our Sabbath scholars, our Sabbath school teachers, and our ministers too, need to be nourished up,—in the language of Paul to Timothy,—in the words of faith and of sound doctrine.

I cannot but think that if our students in theology would study more the very words of faith—if they would commit perfectly to memory the words of God, just as they find them in the Bible, if they would commit such a number of them, that they would be perfectly familiar, so that they could readily use them in meditation, in prayer, in conversation, and in preaching, their own souls would be great gainers, and so would all those among whom they are thrown, and whom they may help by the light of God's word dwelling richly in them. They would then be "good ministers of Jesus Christ." If they would commune with their own hearts, if they would teach others, and if they would speak to God in prayer, they must, not only have thoughts in their minds, but words on their tongues, the words of God. C. F.

ABEL ENTERING HEAVEN.

What must have been the feelings of the angelic host, when the first redeemed soul from this revolted world entered the court of heaven, took its golden harp, and commenced the song of redeeming love! What surprise and astonishment must this new song have awakened in them? "Whence

did the stranger come? What has been done by the intelligences of that world, to cause this new sensation in heaven! This song of redeeming love,—what is it? Its import we cannot understand, its strains we cannot reach! Redeemed, from what; and by whom redeemed. Who will unfold to us this new, this mysterious event!" When the story of man's revolt, and the plan of man's redemption by the sacrifice of the Son of God, are unfolded to them, how sublimely grand, how exalted beyond all conception hitherto, must the divine character, the divine law and the divine government appear! With what emotions enkindling in their bosoms do they now behold the Son of God! A Saviour, a redeemer of a rebellious province of his own empire! And here, a subject of that apostate world, already saved through faith in the great atoning sacrifice, arrived among them, and commencing alone, as the pioneer of his race, the new song, "Worthy is the Lamb that was slain, to receive honor, and glory, and power, and dominion for ever and ever."

And how must this event have been viewed by the three persons in the Godhead! The wonderful plan of redemption, laid in eternity, before "the sons of God shouted for joy, or the morning stars sang together," now began to be developed in heaven. With what emotions must the Son of God have looked upon this *first trophy of his blood that was to be shed*, as he crossed the threshold, and entered the portals of the new Jerusalem, and as his lone harp struck the first note of redeeming love, and sung of pardoned sins, and a heart renewed, while wondering seraphs heard amazed a song *they* could not sing! O with what heavenly delight must the bosom of the compassionate Saviour have swelled, as he welcomed to the sinless abodes of his Father's house, this stranger from a sinning world. "This is the purchase of my blood," he cries,—as myriads with inquiring eye gaze on the lone stranger; "and

Calvary and the cross shall one day unfold all the mysteries of the new song of redeeming love." The scenes of Calvary must have pressed themselves upon the vision of the sinner's Friend, as the newly arrived, casting his crown at his feet, exclaimed, "Worthy the Lamb that was slain!" Abel was honored of God to strike the *first* note of redeeming love, amid the wondering hosts of heaven. O *what a sound was that!* But he sung not long alone; other souls arrived; they too joined the song "Worthy is the Lamb that was slain!" That song has never ceased, for those songsters never tire. Their number swell as time rolls on, and fast are filling up the angel ranks, made vacant by revolt. When all are filled, the choir of heaven will be completed! Then shall the Son, as he sees the travail of his soul, be satisfied. Sweeter far than angel songs shall this song of his redeemed fall upon his ear, and awaken thoughts of Calvary. Fellow-Christian! art *thou* to join in the anthem of heaven ere-long? Dost thou hope to be admitted among the redeemed ones, to swell that blessed chorus, Worthy the Lamb that died to redeem me? How ought it to affect thee, and cause thee to live habitually in reference to that great, that momentous event! The song of redeeming love will be no sweeter, no dearer to him who first commenced its strains in heaven, than to you. *He was a sinner saved by grace, and so are you.* Who among all them that are saved, will have so much cause to sing of grace as you? A rebel heart that would not bow, softened and subdued by the blood of the Lamb, the enmity slain, the hatred turned to love, the will subdued, and you made willing to enter into the glorious light and liberty of the sons of God. And will you not live with supreme reference to His glory who has done so much for you? When like Abel you emerge from the river of death, and enter the paradise of God, will you not wish to be welcomed by your Saviour, with that happy plaudit, "Well done, good and

faithful servant?" But the present is the only time allotted you to secure it. Are you a teacher? Ever feel that the salvation of your scholars depends much on you, as the agent employed by God. You wish to see those young immortals happy here;—then, will you not be unwearied in your labors to train them for the unmixed and unending happiness of heaven? Will you by supineness and neglect deprive them of the ineffable delight of joining that countless multitude, who are now singing the anthem of heaven with him whose solitary harp first enkindled those emotions in the bosom of seraphic songsters? Will you not use every effort to teach them to sing that new, that holiest song, while ministering spirits unseen gaze with delight on your humble labors to advance the cause of Him who shrank not from obloquy, and suffering, and death itself, that you might be raised to holiness and immortal joy, and strike your harp in unison with that which long since sang of pardoned sins and dried up tears!

And now, dear teacher, let me kindly and affectionately entreat you to consecrate yourself anew to the delightful work of Sabbath school instruction. It is a blessed work, bearing strong marks of that labor of love in which our Saviour was employed, while he dwelt among men and wept over their dark and wretched condition. The Son of God passed not through this world of moral darkness, and ignorance, and sin, unmoved. And will you not follow in the footsteps of Him who went about doing good? Was there ever example more worthy to be followed? And will he not be ever ready to assist you in all your attempts to follow him? When you again enter the Sabbath school, do not forget that He who loved little children when on earth, enters with you. His compassionate ear is open, listening to the instruction you pour upon the young and tender minds of

your scholars. And what is more, he knows the ultimate object you have in view, in the instruction you give your class, and will you not be careful to let it be such as shall gain the approval of Him who knows your heart? There is a Sabbath coming, when with your class you will meet your Saviour amid other scenes. And what will be your emotions then, if one of your number should be found unblest! And when that lost one turns away for ever from the abodes of light and love, what sensations of mingled regret and sorrow must thrill through the soul, as the solemn announcement falls on the ear, "This soul is lost!" lost it may be through the unfaithfulness of the teacher! z.

CHRISTIAN SYMPATHY.

Certain it is, that as nothing can do it better, so there is nothing greater, for which God made our tongues, next to reciting his praises, than to minister comfort to a weary soul. And what greater pleasure can we have, than that we should bring joy to our brother, who with his dreamy eyes looks to heaven and round about, and cannot find so much rest as to lay his eyelids close together, than that my tongue should be tuned with heavenly accents, and make the weary soul to listen for light and ease; and when he perceives that there is such a thing in the world, and in the order of things, as comfort and joy, to begin to break out from the prison of his sorrows at the door of sighs and tears, and by little and little melt into showers and refreshment? This is glory to thy voice and employment fit for the brightest angel.

But so have I seen the sun kiss the frozen earth, which was bound up with the images of death, and the colder breath of the north; and then the waters break from their enclosures,

and melt with joy, and run in useful channels; and the flies do rise again from their little graves in walls, and dance a while in the air, to tell that there is joy within, and that the great mother of creatures will open the stock of her new refreshment, become useful to mankind, and sing praises to her Redeemer. So is the heart of a sorrowful man under the discourses of a wise comforter; he breaks from the despairs of the grave, and the fetters and chains of sorrow, he blesses God, and he blesses thee, and he feels his life returning; for to be miserable is death, but nothing is life but to be comforted; and God is pleased with no music from below, so much as in the thanksgiving songs of relieved widows, of supported orphans, of rejoicing, and comforted, and thankful persons.—*Jeremy Taylor.*

HYMN.

Thanks, my God, for every blessing
Thou, in love, hast sent to me—
Life, and health, and peace possessing,
And a soul, through Christ, made free.
Sweetest treasure
Of a soul through Christ made free!

Peace and love thy Spirit giveth!
Grant that Spirit, Lord, to me!
Happy soul, indeed, that liveth
By thy Spirit, near to thee!
Keep me, Saviour,
By thy Spirit, *near to thee.*

Grant me all the Christian graces—
Heavenly wisdom from on high;
And a seat in those blest places,
From which sin and sorrow fly.
Blest Redeemer,
Let me dwell with thee on high! M. R. T.

A TRIBUTE TO THE MEMORY OF A SABBATH SCHOOL TEACHER.

When Miss Hephzibah R. Parker died last January, our church and Sabbath school sustained a great loss. A star of more than ordinary brilliancy went down. She was one of our most devoted, efficient and successful teachers. Her natural endowments were good; and by reading and reflection she had greatly improved them, so that she possessed a well informed mind and mature judgment. The great doctrines of religion were very dear to her; and she had long made them a theme of her meditation. She possessed a *warm heart*—a heart which feels for others' woes, and like Dorcas, "she was full of good works and alms-deeds which she did." Her piety was of a deep, fervent and expansive character. In whatever concerned the church she was greatly interested, and what she could, she cheerfully did to promote its interests.

But her affections centered particularly in the Sabbath school. As a teacher she felt her responsibility, and would, by no means, meet her class until she had diligently and prayerfully studied her lesson. Her pupils were young ladies, and long must they bear witness to the faithfulness of her instructions, and the urgency of her appeals to them, not only to be reconciled to God, but also to adorn Christianity by a consistent life and conversation. It might be expected that happy results would attend her labors. Such results they were. A large proportion of her pupils have always been pious while under her instruction; but during the last nine years, seventeen have hopefully given themselves to God.

But her labors and sorrows are ended. She has gone to her reward. We mourn our loss, but weep not for her. Religion was her support in death, as it had been in life. During a long and distressing sickness, she was calm, resigned, triumphant. One could not visit her in her sickness, without being reminded of those lines of Dr. Young,

"The chamber where the good man meets his fate,
Is privileged beyond the common walk
Of virtuous life, quite on the verge of heaven."

For some weeks she continued in, what Bunyan calls, the land of Beulah, "whose air is very sweet and pleasant, and the singing of birds is heard continually, and flowers are seen to appear every day in the earth, and the voice of the turtle is heard, and the sun shineth night and day." Her exhortations to all who visited her, whether young or old, saints or sinners, were such as might be expected of one who had fought and won, and was taking off her armor, and putting on the robes of light. She died as she lived,—exemplifying the grace of God:—exclaiming with her latest breath, "By grace we are saved;" "Not unto us, O Lord, not unto us, but unto thy name give glory." O. G. H.

Leominster, April 16, 1845.

"I DO THE BEST I CAN!"

"I AM sure I do the the best I can, any how; and what can a man do more?" muttered Jacob Turner to himself, as he closed the door after the clergyman who had just paid him a visit. "Here the parson comes to me, and talks for all the world as if I were no better than a heathen. He tells me if I don't alter my ways, I shall be lost. I don't see, for my part, what I do worse than my neighbors. I know I am a sinner, so are we all; but then, if I do the best I can, surely God wont be hard upon me. I will never believe that I shall go to hell if I do the best I can."

Jacob Turner was a hard-working, industrious man; and as he could turn his hand to almost any thing, he generally had plenty of work and good wages. When this was the case, he would bring home money enough to buy food for his family, and now and then such things as, if they did not add

to their comfort, enabled them to make a more handsome appearance than their neighbors. The rest was spent for liquor; for Jacob used to think that if a man worked early and late, he might have a pint of beer sometimes with his comrades at the beer-shop. When he was seated with some merry companions at the shop, he was sure to drink enough to send him home at night intoxicated. His wife would scold, and he would swear, and too often blows would follow. As Jacob was not really bad-tempered except when in liquor, when morning came he generally made up his quarrel with his wife, and the events of the evening were forgotten until another visit to the beer-shop produced the like consequences. Sometimes work was slack, and then he had little money to bring home.

Jacob Turner was thought to be an honest man, and so he was in *some* respects. He was never known to break into his neighbor's premises to rob. He would have thought it a shameful thing to have been taken up and accused of such practices. But he did not think it any harm to bring home a pocket full of peas for his pig from his master's granary, or a fagot from the stack, if he left the yard after dark. If his children pulled his neighbor's hedge for sticks, or brought home a few apples off the squire's tree that hung over the lane, he never said a word against it; he did not seem to think there was much harm in such acts of pilfering. If his master made a mistake in his reckoning, and gave him a shilling more than was due, he would have thought himself a great fool to have returned it. Yet, notwithstanding all this, he called himself an *honest man*. When the Sabbath came, he had a good many odd jobs to do about the house; and he thought that was the only day for a poor man to look after such things. His wife must stay from church to cook, for he must have a hot dinner on that day. The children were either wanted to help their parents, or they might play in the lane, for Jacob never troubled himself about them; he hardly

seemed to remember that they had souls for the care of which he must give an account. Sometimes, he would go to church. When he was there, instead of attending to what the minister said, that he might learn his duty, and the way to heaven, he often fell asleep before the service was over. When he went from church, instead of endeavoring to recollect what he had heard, he often would gossip about any worldly matters.

Jacob was a good scholar, but it was seldom he looked into his Bible; he liked a newspaper well enough, but the Bible was always a dull book to him. He never prayed; night after night he lay down on his bed without one thought of God. Whenever he saw the clergyman coming, he tried to get out of the way. If he could not do this he would listen to him in silence, but he hated to hear him talk about religion. At such times, the thought sometimes crossed his mind that what was said was quite true, but he put it from him as soon as he could, and generally ended by saying to himself, "*I do the best I can!*"

Now, reader, do you think that Jacob Turner did "the best he could?" When Jacob earned good wages, he *might* have provided his family with wholesome food and decent clothing, and still have laid by something against the time when his earnings were less. He *might* have kept away from the beer-shop, and spent his time, worse than wasted there, in doing those odd jobs which he thought he *must* on the Sabbath. He might have been a very different man from what he was; and so he would have been, if he had constantly prayed to God to pardon his sins through Christ, and to change his sinful nature by the power of the Holy Ghost. If he had sought instruction, and had listened attentively to his minister's kind advice, and prayed to God to enable him to follow it, *then* he would have been doing his best, and he would have found God true to his promise, "Ask, and it shall be given you; seek, and ye shall find." Then he would

have been enabled by Divine grace to overcome his sins, and to live as becometh a Christian.

You see what Jacob Turner did, and you see what he might have done. Can you say that "he did the best he could," or that he had either right or reason to expect that he should escape punishment in another world.

Now let me ask you another question. Is *your* character in all *or in any* respects like that of the man I have described? Are you, like him, following the desires of your own sinful heart, neglecting your duty to yourself, your fellow-creatures, and your God, and yet all the while, endeavoring to quiet your conscience with the flattering lie that you are "doing the best you can?" If your conscience whispers that your case is in any degree like that of Jacob Turner, then pray stop and think what you are doing. You have been deceiving yourself, and vainly trying to deceive God. Hear what the Bible says: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." If we *will* bestow all our thoughts and cares on the things belonging to the body, we shall "*reap*" eternal misery in the world to come; but if we give our first care and thoughts to spiritual things, we shall "reap," or have for our reward, "life everlasting." Do not, then, flatter yourself with the hope that if you live an ungodly life, and die in impenitence, you can yet be saved through the mercy of God in Christ Jesus. It is true that God is *very* merciful, but he is always true to his word; and though he has promised to save to the uttermost all that come unto him by Jesus Christ, yet he has also declared, that except we repent, we shall surely perish.

But perhaps the reader is saying to himself, "This sort of advice does not suit me, for my case is very different. I am not at all like Jacob Turner. *He* was a drinking, swearing,

Sabbath-breaking sinner; I am not. I attend church regularly, and bring up my family to do the same; and as for my character, no one can find any fault with that. Surely I may say, and say truly too, that 'I do the best I can!'"

Well, it is pleasing to hear that you are so mindful of your outward duties. So far, so well. But still it is very possible that you may be quite mistaken when you say, "I do the best I can." Listen to the account of a woman very much like what you seem to be by your own account. She, too, thought she did the best she could. Observe her character, that you may see in what she failed. Hester Collyer was an industrious woman who had acquired those gentle and respectful manners and habits of neatness which are as pleasing as they are uncommon. Her person, her children and her house, were always as clean as hands could make them. Hester's husband worked in a neighboring tan-yard; he was a very civil, steady man, who labored hard for his family, and laid out his earnings to the best advantage. During the week Hester sent her children to a very good school, where the master took great pains with his scholars. On Sunday the whole family went to church. There were few families who looked so healthy, or were so neatly dressed.

The Collyers were a family of whom every body spoke well, and indeed, as far as *this world* was concerned it might be truly said of them that they did the best they could. But did they do the best they could for their souls as well as their bodies? Alas! here they failed sadly. It is true Hester sent her children to a good school, but then she did not follow up the instruction they received there when they came home. She sometimes made them read a chapter or repeat a hymn, but she never taught them to pray for the grace of God, to enable them to understand the meaning of the words they repeated. She never talked seriously to them about their souls. She did not herself consider the importance of eternal things, and, therefore, we are not surprised that she

did not endeavor to impress them on the minds of their children. From their parents, indeed, the children heard little or nothing of their duty to God, and the way to heaven. In short, Hester brought up her children to behave in such a manner as should secure to themselves a good name with their fellow-creatures, without considering what was acceptable in the sight of God. They went to church, because, if they had neglected this duty, they would not have been considered a respectable family; they were honest because dishonesty would have ruined their characters; they were civil and obliging, because such conduct was sure to please their employers; they were clean and neat because it added to their comfort to be so. Now, do you not see that Hester Collyer might have been just what she was, if she had never heard of a Saviour? She did not really consult his wishes; she did not strive to please him. His favor was not the desire of her heart; his glory was not the aim of her life. Surely you will allow that it *ought to have been.* She was content to merit the approbation of her neighbors and employers, she was quite regardless of the approbation of God. Her affections were set upon her husband and children, her main object was to add to their comforts, and provide for their wants. This was, indeed, right, but not if it left no room in her heart for the love of God; not if it so occupied her mind that she was led to forget him who ought to have been in all her thoughts. She did her duty to her family, as regarded their worldly interests, but did that excuse her for neglecting her duty to God?

Reader, do not deceive yourself; do not let Satan deceive you with "lying words." If you are, like Hester Collyer, strict only in the outward performance of religious duties, while you are despising or neglecting the inward power and spirit of them, you *are not* doing the best you can. Satan would seek to quiet your conscience, and lull your soul to sleep with the flattering lie, "I do the best I can." But O, before it is

too late, search diligently into the *motives* of your actions, consider your awful short-comings, and turn your self-righteous boast into the humble cry of the publican, "God be merciful to me a sinner!"

If, what we have been saying has convinced you that you have not done the best you could, then thank God for having, in some degree, opened your eyes to your true state. But do not be satisfied with this discovery. Look farther still. Look into your heart. What do you see? There is no love to God. Why is this? Because you do not know him. Ask him to teach you to know him. He can so make his goodness and mercy to pass before you, he can so display the riches of his grace in the redemption of Christ before your eyes, that you will be constrained to acknowledge him to be the "chiefest among ten thousand," and "altogether lovely."

Look again into your heart. What else do you see there? Ignorance. Ask God, then, for wisdom. He has said, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him."

Look again, there is much pride. Ask God to humble you. He can give you such a knowledge of his greatness that you will be compelled, like his servant Job, to cry out, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes."

Look once again, and behold a rebellious will, rising against the will of God. How can this be subdued? The answer still is, by prayer. Ask God to make you willing in the day of his power. His grace can subdue every lofty imagination, and bring into captivity every thought to the obedience of Christ.

See then your own defects, and the remedy which God provides. Say not, "I do the best I can." Say rather, "I

am a guilty sinner, I have done nothing but evil all my life long;" and then come unto Jesus for the fulfilment of his promises. He came to seek and to save such perishing sinners as you are. He came to give sight to the spiritually blind, to give deliverance to Satan's captives. You have been blind to your sins and to your danger; he can give you sight. You have been ensnared and led captive by Satan; he can deliver you out of the snare. May he do this for you; may he open your eyes now to your danger while there is an opportunity to escape from it, lest they should remain closed till you lift them up, being in torments, and see "a great gulf" fixed between you and heaven, which will separate you for ever from the presence and favor of God.

Be assured, that if you trust either in whole or in part to your own works you *must be disappointed.* If you lean wholly upon Christ, giving up all hope of salvation except through his death on the cross for sinners, you will *will never be disappointed.* Believe on him and you shall be saved.

He only who can save can sanctify: if you will come unto him, he will enable you by his grace to devote yourself to his service, and to do his pleasure in all things; and when the troubles of this life have passed away, he will make you a partaker of those joys which are at his right hand for evermore.—*English Tract.*

THE BELFRY DRUNKARD—POWER OF PERSUASION.

About the summer of 1807, the meeting-house of the Rev. Edward Payson, that faithful servant of God, was undergoing an enlargement, to accommodate the increasing numbers who thronged on his awakening ministry. The door of the house, therefore, was open. At the close of the day the men of various occupations, who had business about

the wharves, returned to their homes, commonly in small and cheerful groups; and it was in the way of numbers to pass up along the side of the building, and turn down by the point. Among the last, came an aged tippler, overloaded with intoxicating liquors in his stomach, heart and brain; and provided with more in a junk bottle, which he held in his right hand by a short leathern string. He did not follow, however, in the sober track of the rest, but entering the open door that presented itself at the side of the tower, as he turned the corner, he ascended the stairs, and stepped upon the bell deck. He then closed the scuttle, and stretched himself out upon it, with the mad courage and wilfulness which rum inspired. His situation was soon discovered, and excited alarm; and a little council was gathered in front of the tower to deliberate on measures proper in this crisis. Judge F. came out of his office in the costume of ante-revolutionary times, a broad rimmed hat on his white head, wide flaps upon his coat, a long vest, small clothes with buckles at the knees, and large silver buckles on his shoes. He was the Nestor of the little party. Shoemaker M., too, was there from his shop hard by. But the sedentary gentlemen did not seem to have much tact for out-door operations. I need mention only two others, and I do not recollect that any other men were collected. One of these two was a carpenter, of quick emotions and benevolent feelings. The other was Mr. S., a colored man, of a kind disposition, and a winning address. Around them were some boys, who played on the ground at this sweet hour of the summer evening, very much as the lively martins sported in the sky around the vane of the spire above.

The judge was tacitly made president of the little council, holding his snuff-box open in one hand, with the cover put on the bottom, and grinding the snuff between the thumb and finger of the other hand, as he seemed wont to do, when engaged in anxious thought or earnest conversation. There

were two plans proposed. One was that of the benevolent carpenter. The scuttle door swung open and back, toward the roof of the church, until it rested, I think, by its lower corner against the pillar of the cupola above the deck. Our carpenter proposed that as the aged tippler lay upon the scuttle, it should be suddenly pushed up; and they who did this should instantly thrust out their hands and grasp him, before he was thrown over upon the roof. This was the kind man's project! But what could be done? Mr. S. requested that this plan might not be attempted until he had tried what he could do by persuasion. This was assented to, and he entered the tower. The company stood in anxious suspense about the result, as the night was coming on, and the bell deck could not be reached from the outside; and the drunken man might soon fall asleep, and fatal consequences might ensue. After a while, Mr. S. appeared again at the door. He had succeeded. Not even an intoxicated mind, affections and will could resist kind entreaty and argument. The belfry drunkard was led down, the door was closed, and the company dispersed.

A lesson was here taught which one, at least, of the circle of youth did not wholly forget. It was here seen that projects of true and warm benevolence may sometimes be amazingly rash. It was seen, too, that kind reasoning has great power, even on very brutish minds. The powers of persuasion which Mr. S. used here, were afterwards employed with happy success and for many years, in winning souls to Christ; and though once, perhaps, a slave, he had a practical wisdom superior to that of multitudes who are proud of a paler skin. The most impressive and valuable lessons are *acted* rather than *spoken*, and they, therefore, who are silently *acting* wisely, are teaching as eloquently and efficiently as they who talk wisely. The young may not notice and recollect your *words*, but they observe and remember your *actions;* and these go far to make up their education. C.

THE
CONGREGATIONAL VISITER.
VOL. II. AUGUST, 1845. No. 8.

SABBATH SCHOOL CONCERT.

THE SABBATH SCHOOL AN AUXILIARY TO THE CHURCH.

THE Sabbath school, as a means of advancing the kingdom of our Saviour, is every year doubtless gaining in the confidence and esteem of his true followers. Nor is this without reason. The Sabbath school has strong claims upon us, and upon all who wish well to Zion, whether we consider how well it is adapted in its very nature to promote her interests, or how much in this respect it has already accomplished. Wherever it has been established, and properly conducted,—whether among the more refined and elevated ranks, or those in the more common walks of life, whether among the somewhat scattered and hard-working, but intelligent, church-going, and church-loving population of our own healthful hills and valleys, or the too much neglected and destitute regions of our country ; whether among the degraded and hitherto outcast heathen, or even among the wretched inmates of our own prisons and penitentiaries ;—in each and all of these spheres, the Sabbath school has been a blessing. It has done good. It is now doing good. It is bringing the young of irreligious families into our sanctuaries where impressions of divine things are made on their youthful minds,

and not unfrequently reflected back upon their parents and others connected with them. It calls into more vigorous exercise the reflective powers of many, more advanced in life, both the teachers of the young and the members of Bible classes, and fixes their attention upon Divine truth as a direct object of study. Christians become more thoroughly acquainted with the word of God; while upon thoughtless and unregenerate minds impressions are often made, which, through the operation of the Spirit of God, result either immediately or at some remote time in genuine conversion. How many Christians of the present day, how many ministers and missionaries of the cross, now look back to the Sabbath school, and bless God for it as the birth-place of their souls! And in how many cases the instructions of the Sabbath school have proved an auxiliary to the preaching of the word, and in connexion therewith the means of promoting revivals of religion, and bringing many sons and daughters unto God, the records of the great day can only disclose.

The *preaching* of the gospel, in connexion with its ordinances, we are to consider doubtless as the *divinely appointed* means, and that upon which we are mainly to depend for the advancement of Christ's kingdom in the world; and all who love that kingdom doubtless long for the time when the gospel shall be preached to every creature under heaven; and the Sabbath school renders most essential service in preparing the hearts of the people for the preaching of the gospel. Facts in proof of this, that are most interesting and cheering, are continually coming to light in connexion with the labors and results of our *home missionary* enterprise. Our *foreign missionaries* also know how to prize the Sabbath school as in itself an efficient means of doing good, and also as opening the way for the more successful preaching of the word. If, too, we enter our larger prisons and penitentiaries, to which allusion has already been made, how admirably is

the system of Sabbath school instruction adapted to the more personal application of truth to individual cases, to the rooting out, as it were, of the thorns and weeds, and burning up the rubbish, that the seed of God's word may enter the soil of the heart and take root there!

Another feature of the Sabbath school enterprise is, that it calls into exercise the energies of the church. Many of her sons and her daughters are made by its means not only more enlightened, but more practical Christians. By their efforts as teachers, they are not only themselves benefited spiritually, but they cultivate the talent of doing good to others. They acquire the ability of doing more than they otherwise would, and they do more in proportion to the ability they possess. How many thus become eminently active and useful in the cause of Christ, and come into acquaintance and delightful association with their fellow-Christians in labors of love, whose talents and worth, but for the Sabbath school, would have been unimproved, unappreciated, and lost to the church. Thus in all its aspects, and in every sphere of its operation, we may see how well the Sabbath school enterprise is adapted, and results show how successful it has been, as a means of promoting evangelical and energetic piety among all classes and conditions of men. God has set his seal upon it as an instrumentality of his own choice, and which he will continue to employ in building up his kingdom. And who that loves that blessed kingdom, who that desires its advancement and triumph in this sin-degraded world, will not also appreciate, and love, and give his prayers and energies to support an institution, with which the prosperity of that kingdom is so intimately connected?

There may be those, a very small number perhaps, bearing the name of Christian, who yet regard the enterprise we commend, with distrust, and speak of it as an unwarrantable and even a dangerous innovation: but as "the tree is known

by its fruit," so the results of the Sabbath school enterprise will, ere-long, dispel all prejudice against it; and the only opposition it will have to contend with will be the opposition that is aimed directly against religion itself. But however it may be with a very few within our boundaries, of whom we may be permitted to speak as far behind the times, it is cause of gratitude, that with those belonging to our denomination generally, and those of the churches of our association, both pastor and people, probably without an exception, the Sabbath school is no longer regarded as an experiment, but with growing confidence and affection. Its importance as a means of accomplishing the great objects of the gospel, is every year becoming better understood and better appreciated; nor could it be looked upon but as the greatest dereliction from duty, for any of our churches to dispense with it. E. J. B.

THE SOLDIER OUT OF UNIFORM.

A SOLDIER going along the road in his regimentals, overtook a serious-looking young man who was reading a handbill. The young man was the taller of the two, but the soldier seemed to have the advantage on account of his high cap and feather. They had not walked many yards before they began the following conversation:—

Soldier. Marching is warm work such a day as this; but you seem to clear the ground as if you were used to it.

Young Man. Why, when one has a distance to go, there's no good got in letting the grass grow under one's feet.

S. True, comrade; you look like a hearty young fellow that has got some pith in him, just fit to serve his country. What say you? will you list for a soldier?

Y. M. No, that is not necessary, seeing that I am a soldier already.

S. Indeed! Then let me tell you that it seems a queer thing to me that you are not in regimentals.

Y. M. It may; but the men in the company that I belong to are allowed to dress in what way they like, so that they go well armed, keep themselves neat and clean, and don't disgrace their profession.

S. Ay! Never did I hear before that any regiment in the service was allowed to dress out of uniform. I am afraid you're joking; and yet you look as solid as old time. How old are you? I take you to be about thirty.

Y. M. You are not far from the mark; but I call myself an old soldier for all that.

S. May I be bold enough to ask if you have ever seen service? Have you ever been in an engagement?

Y. M. O yes! in a great many, and have been desperately wounded too in some of them; but here I am, thank God, willing to fight as long as I have a leg to stand on.

S. Well, that's right; you seem to have some heart in you, as every soldier ought to have. You can read, I dare say, or you wouldn't have that paper in your hand; and if you can write a bit, I shouldn't wonder at all if you were promoted and made a corporal.

Y. M. I've no great desire for promotion; it's a soldier's business to do his duty cheerfully, rather than to want to hold up his head above his comrades.

S. Very true, but for all that I've no great wish to remain "a full private" all my days. Come, now, be honest with me, for it pops into my head that it's all moonshine about your company not wearing uniform. I am afraid you're a deserter.

Y. M. Not a bit of it. Many a thing have I done in my time that a faithful soldier ought not to do, but as to deserting, I'd lose my life first.

S. Well, well, I'm not the man to betray a brother soldier,

if you had been one; but I'm glad you're no deserter. Here's a public house, I see; what say you to a glass of brandy and water; or, perhaps, you like the brandy best by itself?

Y. M. I am neither in want of the one nor the other. In the first place, I can't afford to drink brandy; and in the next place, orders are given at head-quarters that our company should totally abstain from all intoxicating drinks.

S. If you can't afford it, you shall have a glass at my expense, and welcome. Moderation is all very well; but when one is not on duty, a soldier may take a drop now and then.

Y. M. But our company is ordered to be always on duty night and day, wet or dry, in doors or out. We are ordered to keep guard continually, and to be always ready for the march.

S. What! always on duty? Why, that's enough to break any soldier's heart. In time of war it's warm work with us, I grant you, and there's no time for carousing; but when we are at peace, and at home, as I may say, to be always on duty is quite out of the question. Look here, now: while we have been talking we have left the public house behind us. But tell me, do you belong to the artillery, or the lancers, or the foot-guards? You are tall enough for a life-guardsman.

Y. M. No, I belong to none of these.

S. Why don't you tell me, then, what you are? Are you ashamed of your colors, or your captain?

Y. M. Blessed be God, neither the one nor the other. No, no; if any soldier has cause to speak well of both, i is I.

S. You seem to me to be an odd fish, comrade; you wear no uniform, and you won't drink brandy. It is not above ten minutes ago that you said your company were all to be well armed. Now you have not so much as a bayonet by your side. If you are so particular about one part of your

duty, how is it that you are so careless about another. I can't see how a man can be well armed while he goes about in colored clothes, with neither musket, sword, nor bayonet about him.

Y. M. Why, the weapons we are commanded to carry are of a different sort from yours; and as to our armor, we wear that under our clothes. It has been found out that inside armor answers best.

S. Has it? And how long may that be ago? Why the life-guards wear breast-plates, cuirass—as they call them now—just as they used to do. Do you mean to say that you have got armor under your clothes now?

Y. M. Suppose, before I answer your question, I read over this handbill, for it will explain the whole affair a hundred times better than I can do it. It will give you some account of the corps that I belong to.

S. Then let us have it.

Y. M. You shall; therefore "Attention." It runs thus:—"Every true Christian is a soldier: Christ is the Captain of his salvation; for God, who is over all the armies of heaven and the inhabitants of the earth, hath appointed him to be a 'leader and commander of the people.' He hath said, 'Thou art my battle-axe and weapons of war; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms.' Every true and faithful soldier of Christ is bound to obey his captain's commands in all things; and in order that he may do this, they are all written in a book. This book contains a full and particular account of his arms and accoutrements, his exercise, and all his duties, so that no one can excuse himself on the score of ignorance. The book contains the Articles of War, the enemies he is to fight with, the way he is to begin his attack, and the manner in which he is to secure the victory."

S. I see now, comrade, what sort of a soldier you are, and

wonder I did not find it out before; but, however, go on with reading your paper.

Y. M. "He must be clothed with humility; he must have clean hands and a pure heart, and ever be ready to shed the best blood that runs through his veins in fighting against the world, the flesh and the devil. His weapons and his armor—

S. Ay, I am glad it says something about them. Go on, comrade.

Y. M. "His weapons and his armor are not forged of iron and steel, but they are always to be kept fit for service, that they may be mighty in pulling down the strong holds of sin and Satan. On his head he is to wear the helmet of salvation, his loins are to be girded with truth, with the breastplate of righteousness over his heart. His left hand is to bear the shield of faith, his right to wield the two-edged sword of truth, and his feet to be shod with the preparation of the gospel."

S. I know how to manage my firelock as well as here and there one; and I look upon it that it would take a strong man and a sharp sword to cut through my cap; but such arms and armor as you talk about I never heard tell of before; how do you know how to use 'em?

Y. M. Listen to the handbill. "Thus armed for battle, his captain teaches his hands to war, and his fingers to fight, and marches on before him, 'terrible as an army with banners,' conquering and to conquer."

S. You're a long way beyond me. I should make but a poor soldier in your corps. There are two or three in our company like you, but I always keep away from them. If you have got any more in your paper, let's hear it, for, to tell you the truth, I don't care how soon you come to the end of it

Y. M. There is but little to read now, but that little is

worth your attending to. "Every human being who is not a Christian soldier, but a disobeyer of God's commandments, is a rebel and a traitor, for God is the true Sovereign of all, being King of kings and Lord of lords, and is thereby entitled to the allegiance and service of all his subjects. He that serveth an earthly king as a soldier, and refuseth to be the soldier of the King of heaven, is a deserter from the standard of the cross, and lives a life of open rebellion to his lawful Sovereign. Heavy is the punishment of a soldier for disobedience to the king, but heavier still for disobedience to the King of kings; for the wicked shall be turned into hell, and all the nations that forget God."

S. You're rather hard there, comrade; now that your paper is finished, let me tell you that when I listed I received bounty-money, and clothing, and arms, so that I am bound to fight the battles, and shed my blood for the honor of my country.

Y. M. And have you received no bounty from the King of kings?

S. Not a penny.

Y. M. No! Why, who gave you your life, and all your faculties? Who made the sun and moon that light you by day and night; the beasts and the produce of the fields that supply you with food and raiment? Who gave his own Son, our Saviour Jesus Christ, to die on the cross for sinners? Who bestowed on us that blessed book, the Bible? and who has prepared a world of glory for every one that fights under his banner, and continues to be his faithful soldier till his life's end? Instead of not receiving any thing at his hands, you have nothing that you have not received from him.

S. You look so earnest at me, and speak in such a way, that I could feel half afraid of you. To make me out to be a deserter, and a rebel, and a traitor, is going too far. I don't see that I am any worse than other folks, though I can't say that I am any better. You make me out as black, indeed.

Y. M. Nay, comrade, I have only read the handbill to you, and, if there is any thing there that touches you, I can only say that the substance of it is from the word of God. Now supposing that a war should break out, and you should get wounded, what will become of you?

S. Become of me? Why I shall be taken care of, and have a pension, to be sure! Did you never hear of Chelsea Hospital? Old soldiers live there as happy as lords. Our king has taken care of that—long life to him!

Y. M. And if you shall live there as happy as a lord, you must die there at last; and what will become of you then? has the king taken care of that too?

S. How you talk! that's no concern of his, that's my look-out.

Y. M. I am glad you think so; and now tell me, comrade, what sort of a look-out have you got?

S. Why that's a poser; but I reckon it will be with many of us as it is now; our rations will be pretty much the same; I shall share as well as my comrades. It's a thing that I don't much care to think of. We must all die when our time comes; that's certain.

Y. M. The Bible says as much, but dying is not all. "It is appointed unto men once to die, but after this the judgment."

S. That is what Harry Towers every now and then is telling us, but, as I said, I keep away from him.

Y. M. You may keep away from Harry Towers, but you can't keep away from the judgment seat of Christ, comrade.

S. You're right enough there. How do you manage that?

Y. M. By fleeing for refuge to the strong hold; by acknowledging my sins and seeking pardon through the death and intercession of the Captain of my salvation. The gospel of Christ is worth more than a thousand Chelsea Hospitals.

S. But what is this gospel you say so much about —

Y. M. What is it? Why it would take the tongue of an angel, ay, of an archangel, to tell you what it is. You must not expect that such a poor unlettered sinner as I am can tell you a hundredth part of what it is. However, as you ask me the question, I will not be quite silent about the matter. The gospel is the news of God's grace; it is tidings of great joy; it is medicine to the sick; a cordial to the faint; wine and oil to the wounded; food to the hungry; drink to the thirsty; clothing to the naked; riches to the poor; a friend to the friendless; a home to the homeless. It is—

S. Halt! Why your tongue runs as glibly as our corporal's when he calls the roll. I asked you but one question, and you have given me a matter of a dozen answers already.

Y. M. Well, hear me out:—The gospel of our blessed Saviour is a remedy for sin, a cure for sorrow, a life-purifier, a hope to the hopeless, a joy to the wretched, a remover of all things that stand between us and God, and a heaven to those who looked for nothing but weeping and wailing and gnashing of teeth.

S. A pretty good list, take it altogether; but a man must be a saint before he deserves these things.

Y. M. They are not deserved by a saint, but God in mercy has promised them all to a repentant sinner. If you are once taught that you are a perishing sinner, and cry for mercy to the Father of mercies, you will not cry in vain. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Come, comrade, will you be a Christian soldier? Will you enlist?

S. You're a queer man; I little thought to be tackled after this fashion when I asked you to list for a soldier. I am no great reader, but if you'll give me that handbill, I'll try to spell it over at another time.

Y. M. Do, comrade, do; but one word with you before we part, for I must turn off here; don't make a light matter of your eternal salvation. "The Lord is nigh unto all that call

upon him; to all that call upon him in truth. He will fulfil the desire of them that fear him; he also will hear their cry, and will save them." But remember the great review day is at hand, when the Judge of heaven and earth shall rend the heavens, and come down in might, majesty, and dominion, to judge the assembled world standing before his throne. Then will it be seen whether we are true men, or deserters and rebels. The question what uniform we have worn will be as dust compared to the more important inquiry, have we been faithful soldiers of Christ, ready to live and die in his service, willing to share his cross, and desiring to wear his crown.

S. Well, comrade, farewell! I'll be as good as my word, and spell over the handbill.

Y. M. Farewell! may the words, like arrows, be sent home to your heart, so that we may yet be soldiers of the same corps, and obey the same Captain.

S. That's a good fellow, I'll be bound for it, and wishes well to a soldier, but it's what I did not think of, to be met with and taken to in this manner. The truth's the truth, however, all the world over; and I do think that many of us are a most heathenish, ungodly set of folks, and so I said. I'll spell the handbill over again; may-be it will do me good. One thing I see for certain now that I never saw before; and that is, that a man may be well armed who carries neither a musket nor bayonet, and also that he may be a good soldier without being in uniform.—*English Tract.*

An Unperceived Danger.—One day Mr. Cecil called upon one of his hearers, whom he knew to be prospering in his worldly affairs; "I am concerned, said he, "to hear that you are getting into danger." "What danger?" inquired the astonished hearer. "You are growing rich." The man took the hint and escaped the snare.—*Liefchild.*

SABBATH SCHOOL HYMN.

"Suffer little children to come unto me, and forbid them not."

Saviour! thy precept is not hid,
Nor is thy love forgot—
We come, whom thou didst not forbid,
And man forbids us not;
To thee we come, the Guide that brings
The erring strays of sin,
Back from their early wanderings,
Thy fold to enter in.

To us thy heavenly grace impart,
And let the words of truth
Be inly grafted in our heart,
And nurtured in our youth;
So shall its strong and thrifty shoots
From year to year increase,
And, with thy blessing, yield the fruits
Of righteousness and peace.

O! with the seed thy sowers sow
That early dew distil,
By which we may not only know,
But love, and do, thy will;
So shall its rooted strength defy
The storms of life, and spring
With ever-lifted head on high,
In ceaseless blossoming.

Though feeble is our faith and weak,
Yet do not thou repress
Their near approach, who early seek
Thy love and holiness;
O hear us as with one accord,
Our grateful song we raise,
And out of children's mouths, O Lord,
Again perfect thy praise!

Christian Guardian.

OBSERVANCE OF THE SABBATH.

We never, in the whole course of our recollections, met with a Christian friend, who bore upon his character every other evidence of the Spirit's operation, who did not remember the Sabbath day to keep it holy. We appeal to the memories of all the worthies who are lying in their graves, that, eminent as they were in every other grace and accomplishment of the new creature, the religiousness of their Sabbath day shone with equal lustre, amid the fine assemblage of virtues which adorned them. In every Christian household it will be found, that the discipline of a well-ordered Sabbath is never forgotten among the old lessons of a Christian education; and we appeal to every individual who now hears us, and who carries the remembrance in his bosom of a father's worth and a father's piety, if, on the coming round of the seventh day, an air of peculiar sacredness did not spread itself over that mansion where he drew his first breath, and was taught to repeat his infant hymn and lisp his infant prayer. Rest assured, that the Christian, having the love of God written in his heart, and denying the Sabbath a place in its affections, is an anomaly that is no where to be found. Every Sabbath image with every Sabbath circumstance is dear to him. He loves the quietness of that hallowed morn. He loves the church-bell sound which summons him to the house of prayer. He loves to join the chorus of devotion, and to sit and listen to that voice of persuasion which is lifted in the hearing of an assembled multitude. He loves the retirement of this day from the din of worldly business, and the inroads of worldly men. He loves the leisure it brings along with it; and sweet to his soul are the exercises of that hallowed hour, when there is no eye to witness him but the eye of Heaven, and when, in solemn audience with the Father who seeth in secret, he can leave the cares, vexations and secularities of an alienated world behind him.—*Dr. Chalmers.*

FIDELITY TO THE DYING.

Some time ago, I was in conversation with an eminent medical man, on the necessity of personal religion; and I observed, "I presume your extensive practice furnishes you with many proofs of the want of this when it is most needed." "Yes, sir," said he, "it does. I do not profess to be a religious man myself; indeed, my practice seldom allows me an opportunity so much as to hear a sermon: but I make it a rule never to allow a patient to remain ignorant of his danger; though by my adherence to this rule, I have, in numberless instances, incurred the displeasure of my best friends. I will give you an instance, which occurred but a few days ago. I was consulted by a lady, who was brought from ——; and I saw her case was hopeless. I therefore said, 'Madam, do you wish me candidly to give you my opinion of your case?' She started, shuddered, and was silent. I repeated my question; and she replied, 'Why, yes; I came to you for that purpose.' 'Then, madam,' said I, 'I am sorry to have to say, that I believe nothing can be done for you. I do not know to what denomination of Christians you belong; but my advice to you is, send for one of your clergy, and make the best of his advice and attentions during the few days you have to live.' She replied, 'My pain is too severe to allow me to think on those subjects now.' I called in a day or two, and I saw that she was dying; and was just in the same state of mind. I therefore said, 'Madam, do you know that you are dying?' She replied, as before, 'My sufferings are too severe to allow me to think of preparing for death now!' and alas, she died!" Had she been in the hands of this gentleman, perhaps she might have been undeceived, so as to allow her, at least, more time for the awful work of preparation. His adherence to the rule above mentioned, I believe, is owing to the force of example and education; for he is the son of one of the best men living; and I understand

he has not always undeceived his patients in vain. What a species of refined cruelty is it, for friends and physicians to allow the dying to pass into eternity in the dark! How impious, how dangerous it is for the dying to put off the great work of preparation until pain and distraction increase those difficulties, which at any period of our existence are but too formidable.—*Wesleyan Methodist Magazine.*

SABBATH SCHOOL HISTORY. NO. I.—PROVIDENCE, R. I.

Sabbath schools were first established in Providence, in the year 1816. The first school was either the one of which this communication will form the subject—or one established by the Methodist church then worshiping in a small school room in the rear of No. 27 Broad street. Miss Margaret S. Eddy (now Mrs. Ferguson, wife of Rev. John Ferguson), was the first who established a Sabbath school from which the Congregational Sabbath schools of this city have mostly sprung. She was, at that time, a member of the church now known by the name of the Richmond Street Congregational Church. In a letter to a relation of hers, dated June 25, 1839, she thus states the origin of the school:

"You expressed a desire that I would give you some account of my first commencing Sabbath school. I was in the habit of spending my summers in the country, teaching. It was always my practice to meet my scholars on Sabbath mornings, for the purpose of studying the Scriptures and religious instruction. When I returned home in the fall of 1816 and 1817, I felt a strong desire that the children of my neighborhood might be benefited by meeting on the Sabbath for such a purpose. The first Sabbath I had three scholars. We met in my own little chamber,* a time never to be forgot-

*For the benefit of the readers in Providence it may be well to say, that this chamber is the south one in the second story of the house on Eddy street, directly in the rear of the store situated on the corner of Eddy and Dyer streets, opposite the steam factory.

ten. In a few Sabbaths, however, the room became quite too strait for us, and we removed to a large room below. I soon found it necessary to get assistance, as there was not time to hear the recitations. One of the exercises was, committing the Scripture to memory, and the number of chapters and verses committed by some of the scholars was truly astonishing. Before the close of winter, we had no room sufficiently large to hold us, and we removed to a room in Richmond street, then occupied as a school-house. It still continued to increase and the last Sabbath in April, it was thought desirable to remove to the vestry of the Beneficent Congregational Church. At that time I left town. Since that period, the greater part of my time I have been connected with a Sabbath school, and twenty years' experience does not lessen my interest in this delightful work."

In the above letter, Mrs. F. speaks of the school as having been removed from the school-room, to the Beneficent Congregational Church. From the best information I have been able to obtain, it was removed to the old meeting-house in Richmond street (now known by the name of the tin top), where it remained until it was too cold to hold it there longer (the house not being provided with stoves), and it was then removed to the vestry of the Beneficent Church. While at the old meeting-house, a Mr. Stark, then a student in Brown University, was superintendent. Afterwards, Mr. Allen Brown officiated in that capacity, and on his resignation, Mr. Chester Pratt accepted the office of superintendent in the latter part of the year 1819. It is to be regretted that the early records of the school are not to be found. If these could be obtained, much additional information, in regard to the school, might be furnished. As it is, we must be contented with such information as can be gathered from other sources. S. S. W.

WINNISSIMMET CONGREGATIONAL SABBATH SCHOOL, CHELSEA.

The following history of the Winnissimmet Congregational Sabbath School, in Chelsea, we have prepared from the Fourth Annual Report of the school, read by the superintendent and secretary, Mr. M. F. Wood, May 11, 1845.

This school was organized under the superintendence of Mr. Hoesa Ilsley, April 18, 1841, with eight teachers, twenty scholars, half of whom were from two families, and a library of fifty-two volumes. The first monthly collection was made in July following, amounting to $1,52, and for some months the collection varied from seventy to eighty cents. In October, Mr. Ilsley resigned the superintendence of the school and Mr. Micajah Haskell was appointed in his place. During this year, the school increased from eight to sixteen teachers, and from twenty to ninety-three scholars, and the library was enlarged from fifty-two to one hundred and seventy-five volumes.

The church was constituted September 20, 1841, from which time there was manifested an increasing interest in the school. The teachers were more faithful, and, in connection with the ministry and other appointed means of grace, the Holy Spirit was poured out, and many were heard inquiring "What shall we do to be saved?" In May, 1842, twenty were received into the church, as the first fruits of the first year's labors.

The second year the school continued to prosper, and the numbers and general interest to increase. The number of teachers at the close of the year was 27, scholars 170, and volumes in the library 271. Twelve members of the school united with the church, most of whom became interested in the revival the preceding year.

At the third anniversary of the school, which was held in the church, there were reported 32 teachers and officers, and 217 scholars; whole number, 249. The fourth anniversary

was held May 11, 1845. During the past year, God has given this school new and increasing evidence of his favor. Not only has the number of members increased, as in past years, on an average, *three each Sabbath* during the year, but the Holy Spirit has been bestowed and many souls have been hopefully converted, the greater portion of whom were connected with the school. In connection with the faithful preaching of the gospel and other appointed means of grace, the Sabbath school, it is believed, has, by God's blessing, been an *important means* of these conversions. Three members of the school, at the time this report was made, had united with the church, and the teachers reported *eighteen* who had been born again.

The Sabbath school monthly concert is held Sabbath evening in the church, and is a meeting of deep and increasing interest. The whole number connected with the school, at its last anniversary, was 347, of whom 37 were teachers and 310 scholars, making a net increase during the year, of 147. The largest number present any one Sabbath, during the year, was 282; the smallest number, on a very stormy Sabbath was 65. Teachers and scholars have been punctual in attendance; few, if any, have come when it could be said, "I am late," or three minutes after the commencement of the exercises. The library contains 227 volumes. During the year, there were received 160 new scholars, and 23 new teachers, whole number, 183; and there left the school during the same period, on account of absence from town, ill health, death, or to form Bible classes, 71 scholars, and 11 teachers. There are now connected with the school, only three teachers and five scholars who were connected with it at its organization, five years ago. Of the teachers now in the school, 29 are heads of families, and six of them have been superintendents of Sabbath schools; and of the scholars 23 are head of families. There are connected with the school, twelve Bible classes, embracing 110 scholars.

Teachers' meetings were held once in two weeks, till the last three months of the year, when the interest was such, that they were held every week, and were open to all the school; and the numbers increased so much, that the meetings were removed from private houses to the chapel. Most of the teachers visited their scholars, once during the year at their places of residence, and also invited them to their own houses, and some visited them once a quarter.

The younger scholars have contributed ten dollars to constitute their pastor, who is deeply interested in the prosperity of the school, a life-member of the Mass. Sabbath School Society. The amount collected at the Sabbath school concerts, during the year, is $109, 45, making the average for each concert, $9,13. The whole amount received into the treasury of that Sabbath school society, from all sources, the past year, was $137,09. Of this, $16,59 has been paid to the Mass. Sabbath School Society, for the benefit of destitute Sabbath schools at the West, and was sent to a school in Perry Co., Ohio. The pastor, in a letter to the school, says, "We commenced our school last spring, with fifteen scholars which soon increased to twenty. We were able to obtain only $4, worth of books. The scholars soon read them through and the school began to diminish. We received your books in September, since which time, our school, in one month, nearly doubled! You are doing a *good* work in aiding our schools at the West, for which the Lord will reward you."

The report says, there are 117 copies of the Well-Spring distributed and the intention is, to have one copy for each family connected with the school, with the exception of the adult classes. "Our children are deeply interested in this little sheet. Parents and others, also, love to learn its contents. It is worth its cost and justly entitled to its high reputation."

The school has experienced great inconvenience, a portion

of the year, for want of room. The infant classes are very large, and, although seventy-five adult scholars are in the body of the church, yet the chapel is quite too strait for the school. "It is pleasing, however,"—closes this interesting report,—"to state that there are most encouraging prospects of having two more good rooms, so that we shall most truly be able to say,

"And yet there's room :
O haste, bring others in ;
Let no poor child be left,
To perish in his sin ;
But to each wanderer kindly say,
'O come and hear of heaven to-day.'

'T is Jesus' voice that says,
'Let little children come ;'
And 'tis the Saviour's word
To all, 'There yet is room.'" B.

SABBATH SCHOOL CONCERT IN MANSFIELD.

This is the second year that the Sabbath school concert in Mansfield, says the pastor, has been observed and its interest has been constantly on the increase. The children must all be present, and the parents and adults cannot keep away from what their children love so well. Our concert in February, was not holden on account of the weather. Two of our little ones, four or five years of age, cried most bitterly because they could have no concert. It is now one of the fullest meetings we have. Our exercises have been various, that a sameness might not weaken the interest. Sometimes the hour has been occupied, besides the regular services, of prayer and praise, with reading essays from the teachers and older pupils, upon a topic previously given. The pastor has felt it a privilege to throw in one of his own occasionally ; at other times, the little ones have recited texts of Scripture,

and the youth have given analyses of the afternoon sermon. Sometimes the audience have been questioned at large, upon the discourse and appropriate appeals have concluded. In January, we adopted the questions in the Well-Spring, as a part of our exercises, and I am happy to say, no exercise has been more pleasing. Every little one and many a large one, were ready with a response. I spent nearly as much time in preparing for the occasion as for a set discourse. Every question was taken up in the concert, illustrated by Biblical archæology, the scene described vividly, till every little Benjamin could see the idol in Dura, or Samson walking off with the gates of Gaza, or the fishmongers of Tyre.—The result has been exceedingly happy. Strangers have gathered in from the village and our room has been crowded: and I hope some good impressions produced; if I may judge from the still attention, and, on practical points, the obvious sympathy of conscience and duty. I begin to see the Sabbath school concert sustains a relation to the Sabbath school, like the missionary concert to the missionary cause. It is the right place to apply the lever, if you would move those who rest upon their duty and privileges. The pastor must go to these concerts, feeling a responsibility for their interest, and communicate the fire in his heart to all,—superintendents, teachers and pupils.

SABBATH SCHOOLS IN BERKSHIRE COUNTY.

Rev. Eeward J. Bruce, Secretary of Berkshire Sabbath School Society, has furnished a very full statistical report of the schools in that county, but, we regret to say, it was received too late for publication in the report of the State Society.

Of the twenty-seven schools connected with the Berkshire Sabbath School Society, returns have been obtained from

twenty-three. These twenty-three schools embrace 403 teachers, with an average attendance, the past year, in sixteen of them, of 234; 3,140 scholars, with an average attendance in eighteen of them, of 1,748. Fourteen of these schools report 4,853 volumes in the libraries. Eighteen report 565 scholars over eighteen years of age, and four schools report fourteen hopeful conversions during the year. Fourteen schools continue through the winter; nine take collections for benevolent objects; eight observe the concert, and only *one* holds teachers' meetings. There are reported two benevolent associations, and five temperance, and five maternal associations. Eighteen of the schools use some one or more of the question books of the Society.

CHITTENDEN CO., VERMONT, SABBATH SCHOOL SOCIETY.

This Society, together with ten other county Societies, in Vermont, is auxiliary to the Mass. Sabbath School Society. The Secretary, Mr. Martin A. Seymour, has been able to obtain returns only from the following towns, viz., Burlington, Charlotte, Milton, Underhill, Westford, and Williston; and these were received too late for the Annual Report of the Mass. S. S. Society. These six schools embrace eighty teachers, with an average attendance of seventy; 576 scholars, with an average of 455; 170 over eighteen years of age; and 1,900 volumes in the libraries. Four of these schools continue through the winter; and one only holds teachers' meetings, takes collections, or observes the concert; one benevolent, two temperance, and one maternal association. Two scholars became hopefully converted during the year.

SABBATH SCHOOLS IN PROVIDENCE, R. I.

"S. S. W.," has furnished us with a statistical account of the Sabbath schools in Providence, R. I. The annual meeting of the Association of Sabbath school teachers of that

city, was held May 14, 1845. This Association was organized eighteen years since, and has been highly beneficial to the Sabbath school cause. It embraces sixteen schools connected with the evangelical societies. Connected with fifteen of the schools, from which returns were received, there are 481 teachers and officers, with an average attendance of 387; 3,789 scholars and an average attendance of 2,360; and 7,289 volumes in the libraries. In the four Congregational schools in that city, the whole number of teachers and officers, is 164, with an average attendance of 143, whole number of scholars is 1400, average 906, and the number of volumes in the libraries is 2012. B.

THE DAY OF JUDGMENT.

To have a clear view of the terrors of the day of wrath, we must consider the situation of a sinner, standing amid the unclouded glories of God. "They shall look at him whom they have pierced;" and who may abide the day of his coming? Well has the author of "Saturday Evening" remarked "What are the thunderings of a thousand storms, what the clangor of the trumpet, or the crash of the earth, or the universal blaze: what the dazzling point of the celestial array, or even the appalling apparatus of punishment, to the spirit that has become alive to the consciousness of its own sinful condition, and is standing naked in the presence of the High and Holy One?—On that day it will be sin, not a flaming world, that appals the soul. All other terrors will be forgotten, in the glance of the All-searching eye. To the sinner the admonition is given, not to nerve himself to watch the conflagration of suns and worlds, nor to make his heart strong to endure the trials of wrath, but in that more appalling summons, "Prepare to meet thy God!"

THE
CONGREGATIONAL VISITER.
VOL. II. SEPTEMBER, 1845. No. 9.

SABBATH SCHOOL CONCERT.

My garden is a parable; for there is one great Inheritor, the heir of all things, who being absent for a season from his own dearly-bought possession, has left to the cultivation of others a particular portion of his inheritance; his garden, his field, his vineyard, as he has variously called it. There are many ways in which the figure might be applied, and is applied in Holy Scripture to the transactions of Christ's kingdom upon earth; but in none more aptly than in the matter of education. Life is all school-time; time is but eternity's nonage; a period of training, and mode of preparation for our position hereafter, each one for his own, in the universe of God; and most surely will the end, the final destination be,—that for which we are preparing from the beginning, in our time of education, and no other. It is God's school; it is Satan's; where each brings up his own children, maturing them for righteousness and bliss, for guilt and condemnation, until the day when death dismisses them from tutelage, to go home to their Father's house, and take possession of the inheritance prepared for them. "My sons and my daughters," saith the Lord God Almighty, "Ye are of your father, the devil."

Under the paternity of either one of these, every child of Adam passes through the world; no visible stamp of parentage upon him at the first, nor ever after to be affixed on him by the discriminating hand of man. All outward signs, appointed even of God, have served rather to keep the secret than to reveal it. The Israelites were to be circumcised, but circumcision never made an Israelite indeed; Satan soon adopted the same sign, and circumcision became the practice of many nations who served not the God of heaven. Christians are required to be baptized; but baptism makes no Christian. Satan will readily set that mark, too, upon his own, now that it serves his purpose; on many an idolater, many an unbeliever, many a lost and accursed one, has that stamp been set. It is a gracious secresy, and God in mercy keeps it. He knows his children (how should he not?), begotten after his own image in Christ Jesus. Whether Satan knows his, we cannot tell; it is likely that prospectively he does not; and hence, perhaps, his restless eagerness to fix his paternity on all. Good angels know, so soon as they are sent to be ministering spirits to them that shall be heirs of salvation: trusted, perhaps, with the actual education of God's family. It is a most merciful arrangement that we do not know who are to be the children of his adoption; and when we take the new-born child into our arms, and at every moment of its advancing years, may consider ourselves employed to bring it up for God; not *because* it has been baptized, and we have promised to do so, as has been vainly said, but because it is born in the form of redeemed humanity; in that likeness of sinful flesh the Lord from heaven assumed; because it is born in the nature for which Jesus died, and as it sleeps all guileless in its crib, is so like to him who slumbered once upon its lowly manger, we cannot, we may not, say they be not brothers, sons of one parentage, "My father and your father." Had they lain sleeping beside the holy

Babe, we had not known the difference; none ever knew it, but by the eye of faith, and never, except to faith, are the sons of God revealed.

Every part of the Redeemer's kingdom upon earth is given, for cultivation, into the hands of somebody; every child that is born into the world is educated by somebody; each portion of this precious garden ground is somebody's allotment; there are few who have not, fewer who might not have, perhaps,—fewest of all, who ought not to have a share in it; some portion of Christ's inheritance to keep and cultivate on their own responsibility, until he claims his own. "He has let it out to husbandmen." The allotment may be a little one; then men are used to give it the more care, to make as much of their little as they can. It may be a wide and comprehensive charge; then there is more need of energy and skill, that the growth be in proportion to the grant. It may be bad soil; then it needs more skill. It may be good soil; and then it were the greater shame to leave it waste. It may be our's by gift, by inheritance, by choice; whatever way, so long as it is our's, committed to our keeping and our care, the responsibility of it is upon us, and we must answer for the gain or loss. Shall we fail of our reward when he returns who lets it out? "Well done, thou good and faithful servant, enter thou into the joy of the Lord." "Inasmuch as ye did it unto the least of these little ones, ye did it unto me." This must be gain enough, even where education is a simply charitable work; but in most cases the possession is more essentially our own; our deepest interests, our heart's best affections, are involved in the results; this allotment is sometimes our most precious, perhaps, our sole possession and delight; our children, our only child, it may be. Then, we want only wisdom for the task; but O, what a want it is; and who has found it?

We have said that perhaps every person *ought* to take a

part in the education of their species. Consciously, or unconsciously, we might have said they must do so, because example by itself, is a part of education, and every one sets an example; but we rather meant, that every one ought to give intentional assistance in bringing up the family of man. To take every child that comes into the world, and "nurse it for the Lord," is the universal obligation. Those persons who, having no children, are not compelled to do it, can hardly be exempted on that account, seeing the greatness of the public need, and their own greater freedom, arising from the very absence of domestic claims. By parents, mothers especially, we do not wish to see the home nursery forsaken for the infant school, or the home school-room left to hirelings while the school of charity is superintended. Let each one do first what is providentially given him to do, and see that he cultivate to the utmost his own natural assignment. If he have none, or if he be capable of doing more, then let him go forth, and,—I was going to say, till the waste; but my very first lesson in the garden taught me that would not do.

Sunday School Teachers' Magazine.

"THE BROAD WAY."

Nothing more clearly illustrates the danger of self-deception, than the Saviour's brief but graphic description of the broad way. "Wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." The broad way, therefore, may admit of several paths, but the narrow way allows of only one. Hence, the Bible recognizes various classes of sinners, but only one of believers. Some walk in the counsel of the ungodly, others stand in the way of

sinners, others sit in the seat of the scornful. There are different shades of character. Hence, there is room for self-deception, and many, it is to be feared, fall into the flattering delusion, and perish.

The danger may be illustrated from the description of Christ. Suppose the broad way to run along side of the path of life. It is wide and spacious, and may admit of several paths. Some, desirous to maintain the form of religion, and to share its hopes and promises, walk on that side nearest to the narrow way, and even seem to lean towards it. They incline over, just far enough in their opinion, to entitle them to a participation in its blessedness. Others, more thoughtless and indifferent, rush heedlessly down the middle of the way, intent only on present enjoyment. While others, yet more insensible and obdurate, desire to remove as far as possible from the path of life, and crowd over towards the opposite side of the broad way, where they may plunge, unmolested and unwarned, into the depths of sin. Is not such a way adapted to ensnare the unwary? It contains various classes, in some respects widely distinguished, and separate from each other. Those nearest the path of life, look with contempt and rebuke on those who crowd over to the opposite side of the broad way: and deem themselves to be walking in a very different path, and tending to a different end. Yet they are not in the way of life: they are only leaning towards it; their path leadeth to destruction, and its end is death. But they do not so regard it. For they lose sight of the fact, that the way of life is narrow, and admits of only one path, and, therefore, all within it must possess the same distinction of character: while the way of death is broad, and admits of several paths, and, therefore, may allow of various shades and degrees of character. Hence they do not try themselves by the strict and unerring standard of God's word, but measure themselves

by others: and if, like the Pharisee, they can thank God they are not as other men, adulterers, extortioners, unjust, they are satisfied, and feel secure. How great thus the danger of self-deception! There are many paths in this great broad way, and many shades of character among the multitudes that throng them. And if the traveller look only on the outward appearance, his eye may easily be blinded, and his heart fatally deceived. He may shun the path of the scorner, he may avoid the way of the drunkard, and turn with loathing from the steps of the openly profane and ungodly, and yet be found in the path of the formalist or the hypocrite. Like the young man, who bent the knee to Christ, seeking the way of entrance to his kingdom, he may dwell with so much complacency on the general respectability and decorum of his life as entirely to forget that, "one thing he lacketh:" and that, a thing so important, so essential, indeed, as to take away his title to the heavenly inheritance.

Is not this the fatal error of thousands? How may it be avoided? In no other way than by a remembrance of the Saviour's teaching—"*Strive* to enter in at the strait gate." This is the point to be aimed at. It may be easy to find, somewhere within the wide extent of the broad way, a path that shall not be stained by the grossest forms of sins, but may admit of many of the sweeter charities and more ennobling virtues, that justly win the respect and admiration of the world; but to find the strait gate, and travel the narrow way, demands effort and self-denial. If, therefore, we shrink from the latter and seek the former, as too many do, we must certainly be in danger of illusion—"for there is a way that seemeth right unto a man, but the end thereof is death." But if the effort be to find the one gate of life, and every energy be directed to that aim, we cannot be satisfied with merely differing from others in our external habits, but shall

seek to be assured that we ourselves are in the true path. Instead of seeking a path, just far enough removed from the path of the blasphemer and the profane, and just near enough to the way of life to inspire a self-righteous confidence, and lull a disturbed conscience to sleep, we shall rather agonize to enter the strait gate, and climb the narrow way: with watching and prayer we shall heed, as our life, the Saviour's admonition—"Strive to enter in at the strait gate;" and never, never forget the solemn warning, that at once admonishes of the danger of deception and urges to unwearied effort,—"for many, I say unto you, will seek to enter in, and shall not be able."

Warren, Me. E. F. C.

HYMN.

My God, I love to meditate on thee—
To think upon thy works—thy words—thy ways;
And in another world, my work shall be
To bless thy name—to dwell upon thy praise.
I love to think upon that world of light
Where Jesus reigns—that better world above,
Where faith and hope are perfected in sight;
Where thou art known in truth and served in love.

The surges beat not on that happy shore;
No wave of sorrow there shall ever rise;
For sin in all its forms is known no more,
And death, with all its power, for ever dies.
Mortality's sad tears have ceased to flow;
Tumultuous passions and corroding care,
With all that agitates this scene below,
Can to no bosom find admittance there.

There all is righteousness, and peace, and joy;
Those who have labored enter into rest;
A rest no adversary shall destroy,
No enemy shall enter to molest.
Rich, incorruptible, and undefiled,
Is that inheritance so freely given
To every one, who, as a little child,
Has humbly sought and walked the way to heaven.

One blessed spirit binds the happy band,
Whose feet, while here, in faith and patience trod
The narrow way to that delightful land—
It is the spirit of the Lord their God.
Perfect in knowledge, they behold thy face,
Thou God of truth, in glory, and adore;
Perfect in love, with thee the God of grace,
And with each other, one for evermore.

Pure as their light, refulgent, yet serene;
The cheering atmosphere they breathe on high,
No shade of gloom shall ever intervene,
To darken over their unclouded sky.
O blessed hope of everlasting life,
My soul's anticipation, day by day,
Till from this changing world and all its strife,
To that far better world she soars away.

Imperial Magazine.

THE BIBLE AND LORD BYRON.

The true and incomparable sublimity of many passages of Holy Scripture has been acknowledged and eulogized by those who are allowed to be competent judges of the style of those sacred writings, and of the nature and characteristics of the *true sublime* "It has been felt and praised (says Mr. M. Good), by critics of every age, Pagan and Mohammedan, as well as Jewish and Christian." And doubtless it has often been felt by many who have not only not had the candor of Longinus, though a heathen, to acknowledge it; but have affected to treat the inspired volume with contempt, while at the same time, they have been found glad to kindle at this sacred source of truth, sublimity and beauty, the taper of some of those poetical effusions which have so frequently astonished and delighted the world.

I have been led to these observations by a comparison of several of the principal ideas contained in that extraordinary

poem by the late Lord Byron, entitled "Darkness," with certain passages in the writings of Isaiah, Jeremiah, and Ezekiel, which seemed to have furnished that great poet with the groundwork of the piece to which I have referred, and which perhaps he intended obscurely to acknowledge, when in the first line he observed,

"I had a dream, which was *not all a dream*—"

The passages in the holy prophets to which I allude, are those found in Jeremiah 5: 23—29. Isaiah 5: 25, 30. 50: 3. 51: 6. Ezekiel 38: 20, &c. "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down. For this shall the earth mourn and the heavens above be black, the stars thereof shall be dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness over the land. Every city shall be forsaken, and not a man dwell therein. As the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust. The hills did tremble, and their carcasses were torn in the midst of the street. In that day, if one look unto the land, behold darkness and sorrow, and the light is darkened in the heavens thereof. Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner. In that day there shall be a great shaking, so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things

that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall to the ground."

It is hardly possible, I think, to turn from the reading of these sublime passages to a perusal of the poem in question, without being struck with the similarity of conception and phraseology, or to resist the conclusion, that the celebrated poet had come forth from the prophetic "chamber of imagery," furnished with those uncommon and awful conceptions of which he has constructed one of the most remarkable poems to be found in the English language. The following are given as specimens of the coincidence of which I speak:

"I beheld the earth, and, lo, it was without form, and void, and the heavens, and they had no light. The heavens above shall be black, the stars thereof shall be dark. I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land."—*Jeremiah* and *Ezekiel.*

> "The bright *sun was extinguished*, and the stars
> Did wander darkling in the eternal space
> Rayless and pathless, and the icy earth
> Swung blind, and blackening in the moonless air,
> Morn came and went—and came and brought no day.
> ————————The *world was void*,
> The populous and the powerful was a lump." *Poem.*

"I beheld, and, lo, there was no man, and all the birds of heaven were fled. The fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake."—*Isaiah and Ezekiel.*

> "The wild birds shrieked,
> And, terrified, did flutter on the ground,
> And flap their useless wings; and vipers crawled

And twined themselves among the multitude.
——————————Men
Died, and their bones were as tombless as their flesh."
Poem.

The celebrated author of these lines is now for ever beyond the reach of the censure and applause of mortals; and in questioning the originality of the poem, on which I have taken the liberty to animadvert, I have no wish to indulge in censure further than to show, from the case before us, that however men of genius and learning may contemn or practically disregard the sacred volume, they are often indebted to that holy book for some of the brightest truths, and sublimest conceptions, which adorn their pages, and give their writings so much celebrity among mankind.

Imperial Magazine.

"OUR MOTHER SLEEPS!"

[The following lines were sung at the funeral of Mrs. Jemima, wife of Captain David Baker, of Franklin, who died July 26, and are here published on account of their intrinsic merit, and their interest to all who have been called to bury a devoted and affectionate mother.]

Our mother sleeps! be quiet here!
No sad repinings e'er SHE knew;
Bid softly fall the scalding tear;
From bursting hearts, let words be few.

Our mother sleeps! her cloudless sun
Went down as twilight shadows fall;
So *mild!* so *calm!* her race she run!
So *beautiful!* she smiled on all.

Our mother sleeps! her feeling breast
No more will share our every woe;
No more her ready hands impart
Blessings she bade unnumbered flow.

Husband and children! such a friend
For you on earth there lingers not;

Well may ye weep till life shall end;
Say, can her love be e'er forgot?

By faith, her heavenly march she led,
And onward pressed, whate'er befell!
By faith, she bowed her suffering head,
And sweetly whispered, "All is well!"

Our mother sleeps! on to the grave
Her sacred relics now we bear!
Fearless she met death's stormy wave,
And rose, her Saviour's love to share. M. A. DEAN.

TEMPER IN TEACHING.

Few persons seem to have proper apprehensions of the sacredness which attaches to the instruction of youth. Hence many of the neglects and many of the errors of teachers; and hence, consequently, many of the mishaps and catastrophes of pupils.

You have, I will suppose, under your tuition, a little boy eight or nine years of age. It is a most interesting period of life, and the charge is one of most momentous nature. I can conceive of few employments more delightful than the training of such a child, and there is certainly none which is more responsible. Every touch you give makes its mark, as the fingers on a mass of ductile wax. You can scarcely say, or do, or omit any thing without contributing, in some way or other, to form the character of your pupil. He finds an example, for good or evil, in every thing about you. Can a parent, then, or a teacher, be too careful in studying every act, word, or gesture, when engaged in an experiment of which the results are so momentous?

Let me direct attention to a single particular, in which we are all apt to go wrong: I mean the temper which we manifest in the company of our pupils. Almost every child has

some trait which tries the temper of the teacher. He is stubborn or forgetful, idle or hasty; these are great faults, but that of the teacher who loses his temper, is greater. Patience is a virtue which is especially demanded in the work of instruction; but for this reason, above others, that all impatience on the teacher's part, disturbs in a high degree, the process of communicating moral truth. If the teacher grow warm, especially if he use reproachful words, the child will suffer pain; some children will suffer great pain. If this be often repeated, an association will be formed in the mind of the child, which may render the particular topic of instruction hateful for life. I could mention, if it were proper, a very striking instance of this. When the child is scolded, or boxed, or laughed at, a scar is sometimes left in his memory; and to my mind, this is a very serious thing. We are dealing with a material more precious than the diamond, and more lasting than the sun. We are forming the tablet, on which may be one day impressed the image of the glorious God. We are handling that which is delicate as the rose-leaf, yielding as clay, and yet more mighty, when trained, than all engines of power. We are conversing with those whose angels do always behold the face of God. Let us treat them with sacred awe. Let no word or tone betray any thing sinful for them to imitate. Remember the words of the Roman: *Reverentia magna debetur pueris:* great reverence is due to the young. Remember the higher words of Christ: "Take heed lest ye offend (or cause to stumble) one of these little ones."

I am persuaded that much of our instruction goes for nothing, just for want of temper. The motto of the teacher should be, LOVE IS POWER. A loving teacher will communicate twice as much as another. And this gentleness is compatible with a high measure of authority. There are some who never rebuke a child, even for a slight breach of

decorum, but in the language and tone of bitter sneer or sarcasm. This is like burning the tendrils with a red hot iron. It is an unlovely weapon with any age; but when applied to shrinking, sensitive childhood, it is barbarous and cruel.

To make a child angry during his lesson, is to give him his food scalding hot. Let the operation be repeated a number of times, and he will contract a dislike for the teacher and his teachings. Every unkind feeling thus engendered in his little bosom, will go to a certain length towards fixing an evil habit upon him. From such causes human character receives its bent. And O how much holier a race would grow up around us, if, in all our dealings with little ones, we bore in mind that the Christian love of our hearts should be operative, even in our earliest and slightest teaching.

[*London*] *Sunday School Journal.*

APTITUDE TO TEACH.

It is beyond all doubt that there are some minds which do not possess a tact for teaching. Some years since, one of our public teachers, at one of the metropolitan hospital schools, was facetiously denominated "the great Surgical Eclipse." Because of the faults of his style, it was alleged that he darkened and perplexed the subjects he sought to explain. In possession of a large amount both of professional knowledge and experience, he was so far well qualified to become a teacher, but these qualifications were in a great measure neutralized by his want of inclination, or of capacity to express himself in a straightforward and simple manner. One of his most distinguished contemporaries having been asked his opinion of an oration delivered by this gentleman, replied, "It was very fine, no doubt; but, did you *understand* it? I did not."

The leading deficiencies which constitute this want of aptitude to teach, may be classed as *intellectual* or *moral*. The intellectual are these. 1. An *indefiniteness of thought*, in which things are but dimly discerned, not distinctly marked out in their distinguishing features; and seem like the "shapes of mist" described by Ossian. 2. *Indefiniteness of language*. This seems necessarily to arise out of the former, because no man can clearly describe that which he does not clearly see. Sometimes, however, it arises from carelessness in the selection of words. In an uneducated person it may arise from a limited acquaintance with words; but most of all, it arises from a want of that habitual *precision* in speaking, which if we observe on ordinary occasions, it will not fail us on those which are extraordinary. 3. The want of a *right method* in arranging either our thoughts or our words, is a very serious intellectual deficiency both for ourselves and for others. For ourselves, it makes both the acquisition and retention of knowledge more difficult; while in relation to others, the confused order of our thoughts renders them difficult to remember; adding to this the influence of a bad example in leading other minds to similar habits of perplexed and immethodical thinking.

The *moral* deficiencies are, 1. An *impatient temper*, which will not bear with those difficulties that arise from the vivacity and volatility of youth; and which makes no allowance for the unhappy circumstances of some of our children who have been long exposed to all the evil influences of bad training, and bad example. 2. A *want of sympathy* with youth; a forgetfulness that we ourselves were once children, and that then we delighted in childish things; that there was a time when our thoughts disliked to dwell upon any important subject; that on the other hand, we rather liked to rove like butterflies, from one pleasant object to another, and were at any time more fond of play than of work. 3. *Indifference*

to the moral and religious results of our efforts. Of all deficiencies this one is the most serious, whether we consider its effects on the teacher or on the scholar. To say nothing of the dullness, lameness, and coldness of instructions, given in this temper of mind, and their probable inefficiency, the very example of such a teacher has a tendency to nullify all good impressions; his presence creates a freezing atmosphere, in which the buds of promise are nipped, and their blossoms wither.

Mann's Address, London.

HIGH CHARACTER OF SABBATH SCHOOL TEACHING.

Experience teaches us that recurrence to long acknowledged truth is among the safest and most effective methods of preparing ourselves to enter on new fields of Christian exertion. Suffer me, therefore, to recall your thoughts to the high character of the work of Sabbath school teaching, and occupy a few moments in the notice of its *subjects*, its *objects* and its *means*.

Its *subjects*. Who are they? They are creatures, intelligent, and immortal; creatures possessed of mind and will; a mind, which, if rightly instructed, a will, which, if rightly controlled, will render them happy in themselves, and useful to others, while they remain in this world, and will fit them for the enjoyment of an endlessness of felicity in the world which is to come. How solemn is the thought of having to exercise any influence over the character, the conduct, the present condition, the eternal state of human beings! We are training, not mere animals "whose spirit goeth downward to the earth," but the children of men destined to an inevitable immortality, whose spirits must "return to God who gave them." Men of science are wont to cherish high thoughts of the subject of their study. Geology fills them with enthu-

siasm at the wonders in the composition of this earth which it discloses. Anatomy bids them stand stricken with admiration at the contrivances developed in the structure of animal forms. But when all that is earthly, and all that is animal, shall have passed away, the human soul survives, and must live for ever. And while, thank God, the gospel assures us of recovery for man's material part, at length from what seemed its destruction, yet that material part depends for its future and everlasting state on the spiritual. So that, it is in the influencing of that spiritual part, the intellect, the affections, the thoughts and wills of your fellow-creatures, that the dignity, the awfully responsible dignity which belongs to Sabbath school teaching, as indeed to all teaching, strikes our minds.

Again, the *objects* of Sabbath school teaching,—What are they? In laying your hands on these intelligent, these immortal beings, what is your purpose and aim concerning them? Is it less than this: to form in them such a character, as that God may be glorified in them while they are here, and that they may be glorified with God hereafter and for ever? No! you cannot contemplate less than this. Christian teaching can never stop short of the highest aims; and for this simple but solemn reason,—the children whom we instruct belong to God,—they are his creatures,—they are his property;—consequently we are bound to treat them as such. We must bring them up for him; and doing so we cannot propose lower objects to ourselves than, in two words, their sanctification and their salvation. If we teach human beings at all, we must remember the claim which God, their Maker, asserts concerning them. "All souls are mine." And does not this consideration cast a special lustre round your work? Think what it is to have for the end of that work, the honor of God in the present holiness and the everlasting glory of the creatures whom he has made. Surely you cannot deem too lofti-

ly of your occupation. In very truth, are you not "workers together with God?"

But then, the *means* to be employed in your work. These, too, are of the noblest and most sacred kind. They are provided for you by the inspiration of God himself, in his own records of eternal truth. Your Bibles are the instruments,—the divinely-prepared and appointed instruments of the work, wherein you are engaged. All other books,—all other helps in the carrying on of that work, are suitable and useful solely as they exhibit and explain what the Bible reveals. For the Bible is the only book which can tell with authority how a human being is to be sanctified and saved.

But look into the character of that blessed volume, and then say, do you not feel again how ennobled and ennobling an occupation that is, which engages you incessantly in the use of its hallowed page? It is the mind of God which is here transcribed. Infinite wisdom has here concentrated all the communications which it has to make to man. Omniscience has prepared this instrument and adapted it to its ends, making it "profitable for reproof, for correction, for instruction in righteousness;" and causing it to be "able to make wise unto salvation, through faith that is in Christ Jesus." How exalted a privilege is yours, to be allowed to take this heavenly revelation, and to give to hundreds and thousands of God's creatures their first acquaintance with its contents: opening to them its developments concerning their Maker, their Redeemer, their Sanctifier; concerning their own condition, their necessities, their perils, their mercies, their hopes, and their duties; every great truth, in fact, which God has disclosed, and caused to be "written for our learning."

Need we say more to invest the work of Sabbath school teaching in our eyes with a peculiar solemnity and distinction? What *subjects* of a higher kind can you have to operate upon, than the minds and wills of God's own intelligent and undy-

ing creatures? What *objects* of nobler ambition can you have before you, than the bringing those creatures of God to serve him now, to be blest in him for ever? What *means* of more exalted character can you have to use, than an instrument which God's own wisdom has specially contrived for the purpose of acting upon human beings to his glory in their sanctity and happiness present and eternal?

Harding's Address, London.

DESERTERS.

How few veterans in our Sabbath schools!—how few can number twenty, or even ten winter campaigns; and yet on this youthful band devolve, to a considerable extent, the religious education of the embryo nation. On these rest the heaviest responsibility a human being can bear; they are responsible *for souls*. On further examination into this peculiarity, these facts will be evolved,—that from some reason unknown, a teacher generally leaves the work after a few years' engagement, and this vacancy is imperfectly supplied, if at all, by some younger Christian, who will in due time follow the steps of his predecessor; and that this habit prevails to an extent so considerable, as to inflict a most grievous injury on Sabbath school teaching.

If the teacher, as is frequently the case, has taught four or five years, he must have some experience, he must have learned something; all the benefit of that experience is lost to the school, and the baneful effects are proportionally great. The children wonder why he who once professed such love to souls, has none now, or, what is the same in their eyes, shows none; while the more advanced pupils, who might have been benefited by the mature experience of their former teacher, leave the school altogether.

Still the greatest injury is done to the children indirectly, through the pernicious influence of such an example on the other teacher. To the younger teachers, the use of the skill and practical knowledge of their senior is lost; the teachers of equal standing lose a valuable companion and friend; and all have got an example which human nature is too ready to follow. Even should it not be followed with a number of similar desertions, still it produces a faintness of heart and a weakness of exertion which is almost as prejudicial; and, should the teacher have been once distinguished by zeal and energy in the cause, the effects of his desertion are as if a standard-bearer had fainted in the front of the battle.

The heaviest charges against such an unnecessary retreat from the work have not yet been stated. Why is the system of Sabbath school teaching so defective, and the qualifications of teachers so low? Is it not owing, in a considerable degree to the same cause,—the small quantity of matured experience employed? Those who have ability to perfect the system, have not the will; and those who may be willing, are unfortunately unable. In the eyes of all, the importance of the religious education of the young is lowered, the cause of Sabbath schools is slighted by such needless withdrawals from the work; and an impression conveyed, the most erroneous and hurtful to the work of teaching Christ to the young, that any talents, any qualifications, such as are to be found in the youngest and least experienced Christian, are sufficient, and that the office of a Sabbath school teacher is only fit for those who have nothing else to do? And lastly, may we not ask, is the result favorable to the spiritual prosperity of the teacher himself? Will he care more for his own soul, now he has ceased to labor for the souls of others? We fear not; those who forsake the Sabbath school *without good cause*, generally cease from all Christian or benevolent exertion whatever.—*Scottish S. S. Teachers' Magazine.*

WHY THIS DIFFERENCE?

Mrs. A. was the mother of ten children, and was regarded as eminently a devoted Christian. After her children had become of age, she was one day speaking of them to a friend, when she uttered this remarkable sentence:—

"*I have not one doubt that I shall meet all my first seven children in heaven; but in regard to my last three, I have not one hope of meeting them there!*" Why this difference? This question at once arose in the mind of the clergyman with whom she was conversing. And he inquired, "Madam, have you *done as much*, in all respects, for your last three children, who are so wayward and hopeless, as you did for your others, in relation to whom you have such strong and delightful expectations? Have you been as faithful in praying for them and instructing them?"

The poor woman manifested much emotion and no small embarrassment under these inquiries, yet gave no direct answer. But the fact was, and the clergyman well knew it, that previous to the birth of her last three children, she had been induced to change her views on the subject of the *Abrahamic covenant*, and those children of whom she had no hope, she had not dedicated to God in baptism, as she had done all her others! In their behalf, she had plead no covenant promises. And no doubt, in giving up that precious ordinance, she had also given up much of that fidelity, strong faith, and wrestling prayer in regard to them, with which a belief in that covenant is calculated to inspire us.—Whether this circumstance accounts for the *difference*, in the characters and prospects of these children, and the hopes of this mother, we leave our readers to judge. A. B.

Love is the *diamond* among the jewels of the believer's breastplate. The other graces shine like the precious stones of nature, with their own peculiar lustre and various hues, but the diamond is *white*, uniting all the colors.

SABBATH SCHOOL HISTORY. PROVIDENCE, R. I.—NO. II.

In the letter from Mrs. Ferguson, published in a former article, she speaks of finding it necessary to get assistance in the management and instruction of the school. One of the first who assisted her in this blessed work, was Miss Rebecca S. Nichols, daughter of the late Mr. Jonathan Nichols of this city. The following account of the early experience, labors, and death of this dear sister in Christ, is copied from a periodical published some years since.

"At the age of seventeen, Miss N. was convicted of her lost state as a sinner, and her need of having an interest in the great salvation. After repeated struggles she renounced the world and gave evidence of having "passed from death unto life." Long and uninterrupted were her seasons of serenity and Christian communion. Two or three years subsequent to her change of feelings, she publicly professed her faith in Christ, and assumed those vows which have followed her to the bar of God. To instruct children and youth, was her delightful service. When she was engaged in it, they heard her voice of prayer at night. Several hours of each week, she devoted to their religious improvement. In the summers of 1813 and 14, when no special interest was excited in reference to Sabbath schools in the western section of this town, she taught a number of children at her paternal residence. For several years she has been more or less unable to attend the stated worship of God.

"The last sermon which she ever heard, was on the occasion of the death of her endeared and younger sister. This death sundered the last cord which bound her to the earth, and taught her spirit to seek its native heavens. From this time she gradually pined away, and for the last five weeks of her life, she was unable to leave her room. She often sighed to be free from sin, and expressed her anxiety to depart and

be with Christ. At a certain time, when her pangs of distress were exceedingly great, she desired her father to wipe off the sweat from her face; and then remarked, 'Jesus sweat great drops of blood for me, and I bless the hour in which I chose him for my friend; I am now in the furnace of affliction, but I shall come forth like gold that is tried in the fire.' On being asked in what manner she could view the grave, she replied, 'It is pleasant; Christ has sweetened it: he has been there before me.' She requested her sister, who was with her, to communicate her dying charge to her absent brothers and sister. 'Tell them,' said she, 'to honor, love and fear God. Tell them to remember *death, judgment* and *eternity*. Tell them to prepare to meet me in heaven.' The last Sabbath evening of her life, she thought, amid her convictions, that she was in the agonies of death. She called the family to her dying pillow, and requested her father to read the twenty-third Psalm, and to pray with her. After he had complied with her request, she exclaimed, 'O death, where is thy sting! O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. Thanks be to God, who giveth us the victory through our Lord Jesus Christ.' Two or three days before her disease, she said to a friend, 'I have lost all thoughts of earth. When I close my eyes, I see such a light as I am unable to describe.' As a pledge of her affection, with her trembling hand she removed a ring from her finger, that it might be placed on the finger of her sister, and assured her that she had often remembered her in her supplications before God. On the last morning of her pilgrimage, she rehearsed the following impressive lines:

"Alas! and did my Saviour bleed!
And did my Sovereign die!
Would he devote that sacred head,
For such a worm as I!

"Thy body slain, sweet Jesus, thine!
And bathed in its own blood,

While all exposed to wrath divine,
The glorious sufferer stood!"

She then added, 'It is no time to prepare for death on a sick bed.' When the hour of conflict arrived, and she gasped for breath, she expressed her anxiety to depart, and said, 'Come, Lord Jesus, come quickly, I long to die. I long to be with thee. Come, Lord Jesus, come quickly. Why are thy chariot wheels so long in coming? I thought my Jesus was near.' She then uttered her last words of transport. 'O glorious news! O happy death!' After a momentary struggle, her soul ascended to brighten in other worlds."

"Behold the saint, her end is peace,
Her bliss begun, her sorrows cease."

Such an account as the above should be interesting to every Sabbath school teacher, as each may learn from it how one of the first laborers in the cause passed through the valley of the shadow of death, and entered on the glorious employments of heaven. When we see how triumphantly a Christian can meet the King of terrors, we may say, "Let me die the death of the righteous, and let my last end be like his." "Precious in the sight of the Lord is the death of his saints." "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." S. S. W.

The Soul a Diamond.—If God should place in your hand a diamond, and tell you to inscribe on it a sentence, which should be read at the last day, and shown there as an idea of your thoughts and feelings, what caution would you exercise in the selection! This is what God has done. He has placed before you immortal minds, more imperishable than the diamond, on which you are continually inscribing by your spirit or example, something which will remain, and be exhibited, for or against you at the judgment day.—*Payson.*

THE
CONGREGATIONAL VISITER.
VOL. II. OCTOBER, 1845. No. 10.

SABBATH SCHOOL CONCERT.

DIRECTIONS FOR THE BIBLE CLASS.

BY REV. JOHN D. PEIRCE.

1. ENTER upon the duties of the class with a deep sense of the importance of an accurate and thorough knowledge of the Scriptures—remembering that the Bible is a revelation from God, and that he holds you responsible for the right improvement of the means of knowledge, which he has placed in your power. Fix your mind strongly in the resolution to persevere, notwithstanding any difficulties which you meet, and not to be discouraged if many questions should be put to you which you cannot answer. No great acquirements are ever made without labor, and little progress is to be expected, unless your minds are directed to things of which you had not previously thought.

2. Sit down to the examination of the portions of Scripture assigned, with a humble, prayerful, and teachable disposition, looking to God for instruction in truth and duty, and being ready to receive whatever he teaches, without murmurings and disputings; remembering that the great end of knowing the truth is to obey it.

3. Remember that the proper use of reason is to ascertain

what the Scriptures *do* teach, and not what they *may* or *may not* teach; and that having discovered what they say, it is more reasonable for us, where we cannot see the propriety of it, rather to mistrust our own wisdom than to call in question the wisdom of God. There are no inconsistencies nor contradictions in the Scriptures; and that system of doctrines and duties which lets every part of Scripture *mean as it says*, is, doubtless, the true system of Bible truth, whether it is, or is not to be found entire in any human creeds, or among any denomination of professed Christians.

4. The grand rule of interpretation is, to let the Bible mean as it says. It is a revelation from God, designed for the use of all classes of people. It would be an impeachment of the divine wisdom, to suppose the meaning of any part of it to be so dark and obscure, as not to be adapted to answer the end for which the Holy Spirit dictated it to the inspired penman. Timothy from a child, *had known the holy Scriptures;* and why should it be supposed that other young persons should not be able to know them as well as he? To ascertain what any passage says, consider what the words mean, according to their common acceptation, and according to their usage elsewhere in the Scriptures; if they have more meanings than one, consider the connexion and subject of discourse; and then conclude that the plainest and most obvious sense of the words, when used in such a connexion and on such a subject, is most likely to be their true sense in the passage before you.

5. *Make the following inquiries respecting every verse:*

What is the meaning of the words?
Have any of them more senses than one?
What are those senses?
In what sense are they used here?
Why that sense should be ascribed to them here?
Is any doctrine taught here?

How does it appear that that doctrine is taught here?

What other passage teaches the same doctrine?

What duty grows out of that doctrine?

Is any duty taught here?

Is it taught by precept or example?

When ought that duty to be performed?

Can you mention any promise to those who perform that duty?

Can you mention any threatening to those who neglect that duty?

Of what doctrine is that duty the practical result?

What sin is the opposite of that duty?

Is any sin here spoken of?

Of which of the ten commandments is that sin a violation, and why?

Can you mention any threatening against the particular sin?

Can you mention any promise to those who perform the opposite duty?

What other doctrines and duties grow out of those here spoken of?

Are those duties binding upon particular persons or upon all?

If upon particular persons, are there any corresponding duties binding upon those who are in a corresponding relation?

Are there any facts here related?

When did they take place?

Where did they take place?

Can you mention any similar important facts recorded elsewhere?

Is any doctrine or duty connected with these facts, and how?

What may we learn from these facts?

6. *If a prophecy is recorded or referred to, inquire:*

What is the meaning of this prophecy?

To whom does it relate?

Has it begun to be fulfilled,—when and how?

Does any part of its fulfilment remain?

How is it to be further fulfilled?

If referred to where is it to be found?

How long was it written before its fulfilment?

Is any doctrine or duty connected with it, and how?

7. *If a miracle is brought into view, inquire:*

By whom was this miracle performed?

In whose name and by what authority was it performed?

For what purpose was it performed?

Is any doctrine or duty connected with it, and how?

8. *When any Christian grace is brought into view, inquire:*

What other graces does it resemble?

How is it distinguished from its counterfeits?

Can you mention any other example or expression of this grace?

Can you mention any blessing connected with it?

What sinful temper is its opposite?

Can you mention any threatening or curse connected with that?

9. *If any person is brought into view, inquire:*

Who was he?

What was his occupation?

What was his character?

Where did he reside?

Can you mention any of the principal events of his life?

What became of him?

Was his person typical, and how?

If any class of men, as scribes, priests, pharisees, apostles, ministers of the gospel, and the like, make similar inquiries.

10. *If any place is mentioned, inquire:*

Where was this place situated?

What direction from Jerusalem?

What remarkable personage or event can you mention as connected with this place?

Is this place typical, and how?

11. *If any parable is spoken, inquire:*

What is the leading doctrine or duty, which this parable is intended to teach?

How does it illustrate and enforce that doctrine or duty?

What connexion have the several parts with the whole?

Can you mention any other passage, which teaches that doctrine or duty?

12. *If any figure of speech is introduced, inquire:*

What is the literal meaning conveyed by this figure?

What other passage teaches the same meaning in literal language?

What is the design and effect of the figure?

13. *If any divine institution is brought into view, as sacrifice, the passover, baptism, the Sabbath, public worship, inquire:*

What is the design of this institution?

When was it instituted?

Where was it instituted?

On what occasion was it instituted?

Who were bound to observe it?

What external actions were to be performed in the observance of it?

With what temper of mind was it to be observed?

What benefits were connected with its due observance?

What evils were connected with the neglect of it?

Has any alteration taken place in respect to this institution?

Is it still in force, and why?

Had it any typical signification and what?

Can any doctrine or duty be inferred from it and how?

14. *If any custom is brought into view, inquire:*

What was this custom?

Was it of a civil or religious nature?

Was it right or wrong, or in itself a matter of indifference?

Were any bound to observe it, and who?

Are any now bound to observe it, and why?

What may be learned from it?

What is the design of its being mentioned here?

Such inquiries as these, and others of a similar nature, which the student may find suggested by his own reflections, ought to be made in the investigation of every lesson, though all of these questions should not be asked at any one recitation.

When any answer is fixed upon, the inquiry ought always to be thought of, why is this the proper answer? It is of great importance to be always able to give a reason for every

opinion that we express, and to see that that reason is a scriptural one.

Bibles that have marginal references, and dates at the top of the page, and a map of the Holy Land, will be a great help to the student. Commentators may be consulted; but their opinions should not be implicitly adopted, without a plain—Thus saith the Lord. A concordance will be very useful, in order to find other places where the same words and phrases are used. It is a good remark *that the Scripture is its own best interpreter.* To make it so, we need to be familiar with the whole, and carefully compare one part with another, not making one part contradict another, by our interpretation, but understanding every part so as to be consistent with the whole, allowing it all to mean as it says. It is true, the Bible contains much that is highly figurative,—this is not to be interpreted literally, but in accordance with the known laws of language.

Avoid all misquotations and all misapplications of Scripture. It is a good rule never to quote and apply a passage, unless you have previously examined it in its connexion, and know that you have done it correctly. For, be it remembered,—"If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book."

REPORT OF THE OKLA HANALI SABBATH SCHOOL.

Choctaw Mission, Norwalk Station, July 14, 1845.

Enclosed in this communication I send you a short report of the Okla Hanali (*six towns*) Saturday and Sabbath school, with a translation of the same. The copy in the

native dialect is just as it was sent to me by the assistant teacher of the school, Lewis Thomas, who is a full Choctaw. He is also the chief Judge of this (Apakshenubbe) district. In making out the translation I was assisted by Mr. Daniel Folsom, who is elected as a representative to the General Council, to be convened in October next. It may not be a literal translation, but the ideas are nearly, if not quite the same.

APAKSHANUBBE DISTRICT.

GOOD LAND SCHOOL.

NAMES OF MALES.	Have read Gospel of St. Matthew.	Reading " "	Reading in the Choctaw Reader.	Learning to read.	Can write well	Learning to write	Been through Choctaw Arithmetic	Not through yet.	Members of Tot. Ab Temp Soc.	Professors of religion.
Salis Kialin, *Silas Garland,*	1				1				1	1
Istafin Okchaya, *Living Stephen,*	1				1			1	1	
Luwis Astvn, *Lewis Aston,*	1				1		1		1	1
Bates, *Battice,*	1				1		1		1	1
Sifvs Okchaya, *Living Cephas,*	1				1		1		1	1
Bani Wvbsta, *Barney Webster,*	1				1			1		
Matitvbbi, *Run and Kill,*	1				1			1		
Itmvn Kivtna, *Edmund Gardner,*	1				1					
Kamel Okchaya, *Living Camel,*	1				1		1		1	1
Alik Santa, *Alexander,*	1				1					
Wellim, *William,*	1				1					
Welsin Wvbsta, *Wilson Webster,*	1				1					
Chan Laiasvn, *John Lawson,*	1				1			1		
Imvs Okchaya, *Living Amos,*	1				1			1	1	1
Tanuwa, *The Traveller,*	1				1					
Timothia Baitvn, *Timothy Byington,*	1				1			1	1	
Kaiefvs, *Caiaphas,*	1				1			1	1	1
Hotekvbbi, *Hotakubbee,*		1				1				
Salumvn Santa, *Solomon Sanders,*	1					1			1	
Tikvbbi, *Takubbee,*	1				1					
Tikbvtta, *Dwelt before,*			1			1			1	1
Chimis Kialin, *James Garland,*			1			1			1	
Lifit Okchaya, *Living David,*			1			1				
Iahaya, *Still going,*			1			1				
Abinisa Kolisti, *Ebenezer Christie,*				1						
Hliyohtvbbi, *Chase and kill,*				1						
Pisahochad, *He saw it,*		1				1				
Mihintvbbi, *Coming to kill,*	1					1				
Nita Nakni, *The He Bear,*		1			1					
Nashobalakna, *Yellow Wolf,*				1						
Onahikvbbi, *Tomorrow will kill,*	1					1				
Malitaya, *Running along,*				1						
	21	3	4	4	19	9	4	7	12	8

NAMES OF BOYS.

Chikvb Okchaya, *Living Jacob,*	1				1		1		1	1
Cho Wikvm, *Joe Wakum,*		1				1				
Chack Falis, *George Farris,*	1					1			1	
Svm Wikvm, *Sam Wakum,*				1		1				
Maikil Kolisti, *Michael Christie,*				1						
Chosi Kivtna, *Joseph Gardner,*				1		1				
Lum Falis, *Lun Farris,*			1			1				
Willis Kivtna, *Willis Gardner,*				1		1				
Alvm, *Adam,*				1						
Mosis, *Moses,*				1						
Hotimaivbbi, *Skilful in finding, giving and killing,*				1						
Tanil Kolisti, *Daniel Christie,*				1						
Ali Belvn, *Eli Belon,*				1						
Chesse Belaun, *Jesse Brown,*				1						
Imayokvbbi, *To give and kill,*				1						
Wellim Keyahe, *William Kayahe,*				1		1				
Peblichi Belaun, *Governor Brown,*				1						
Pisahinlvbbi, *Can see and kill,*	1					1				
Hoba, *He thinks so,*				1		1				
Nowahotvbbi, *Walk, hunt and kill,*				1						
Apototvbbi, *He rests to kill,*				1						
Patvssa, *Flat,*				1						
Bilisi Wvbsta, *Bliss Webster,*			1			1				
Hotinlvbbi, *Hunt another to kill,*				1						
Witvbbi, *Take sight and kill,*				1						
	3	1	2	19	1	10	1		2	1

NAMES OF FEMALES.

Lusi Kivtna, *Lucy Gardner,*	1				1			1	1	1
Ilapilihona Wisla, *Went of herself Wesley,*	1				1			1	1	1
Mali Bates, *Mary Battice,*	1					1			1	1
Lissi, *Elizabeth,*	1					1			1	1
Soki Wvbsta, *Susan Webster,*	1					1				1
Loti Kialin, *Rhoda Garland,*		1				1				
Laieli Kialin, *Delila Garland,*		1				1			1	
Mali Astvn, *Mary Aston,*	1					1			1	1
Hotayona Okchaya, *Living she went after it,*	1					1			1	1
Oklakeh, *Oklake,*		1				1			1	1
Keti, *Catharine,*		1				1			1	1
Onatona Baitvn, *She went and got there Byington.*			1			1			1	1
Saino Kolisti, *Lusina Christie,*				1		1			1	1
Ishtantona Okchaya, *She carried it living,*				1						1
Ilahona, *Went to another place,*			1			1			1	1
Bitsi Pailish, *Betsy Parish,*			1			1				
Ayimmih, *The place of faith,*				1						
Elsi Hobvt, *Elsy Hubbard,*	1				1			1		
Mintihoke, *Is coming,*				1						
Yvmmakinli, *That same one,*		1				1			1	1
Sabel Wvbsta, *Isabel Webster,*	1				1					
Pottvh, *All,*				1					1	1
	9	5	3	5	4	14		3	14	15

NAMES OF GIRLS.

Mihachihoke, *She said so,*				1		1				
Sela, *Seely,*				1						
Saili, *Elzira,*				1						
Mili, *Amelia,*				1						
				4		1				

The foregoing is an entire list of the Saturday and Sabbath school scholars. They do not generally all come on Saturday, but on the Sabbath they all attend. This school, in Choctaw, was established at this place on the 17th of April, 1841. The school has been regularly continued from that date to the present time.

We have a scant supply of paper, ink, quills, and some other articles. Therefore if our brothers and friends can assist us, we shall be very thankful. This is all we have to say.

Salis Kialin, (Silas Garland,) *President*,
Istifin Ochaya, (Living Stephen,) *Vice President*,
Liwis Tamvs, (Lewis Thomas,) *Secretary*.
Saimon Raklil, (Simon Coglell,)
Liwis Tamvs, (Lewis Thomas,) *Chief Judge*, } *Teachers*.

The school of which the above is a report, is located among the clan known as the Okla Hanali, or Six Towns. It was established by Mr. Israel Folsom, soon after his conversion. It encountered considerable opposition during the first two years of its existence; but during the last two years it has prospered and flourished, exceeding the most sanguine expectations. The number has increased from a few to eighty-three, as contained in the list. Neither does the list contain all. Several of the members of my school are also members of this.

Previous to the establishment of this school among this clan of the Choctaws, they were bitterly opposed to the gospel, and education, and temperance. But at present we have no Sabbath schools more interesting than this, no congregations more attentive to the truths of the gospel. In fact they can hardly be considered as the same people. The improvement among them is manifest in almost every thing. Twenty-eight members of the school are members of a temperance society; twenty-four are members of the Wheelock mission church. These numbers do not include all the members of the church or the temperance society. Others in the neighborhood who are not members of the school, but of the congregation, are also members of the church and the temperance society.

The manner in which this school has been conducted has interested me much. The officers (consisting of President, Vice President, and Committee of fifteen) have been very efficient in maintaining order and a good degree of regularity in this school. All boisterous or improper conduct has been opposed and subdued. All young men, women and children have been invited and importuned to become, and if such already, to continue, members of the school. The officers are very particular to see that all who come, either to the school or meeting, are provided with a seat in the house and to strangers they have been particularly courteous. The more advanced pupils, after having accomplished their own task, have cheerfully taken a part in instructing the younger or less advanced. The females, as will be seen by the report, take a part in all the exercises of the school, and even engage in giving instruction to the younger members of the school. The school is usually opened by singing a hymn and a short extempore prayer by the principal teacher or some member of the school, and closed in the same manner. Thus where sin did abound, grace has begun its reign.

This people have built their own house, which answers the purpose of school-house and church. The school has been sustained by contributions till the present year. They have received $50 from the national school fund,—$25 to each teacher, which is a small compensation for the amount of labor performed. They are a poor people, and many of them often suffer for the want of the *necessaries* of life. Therefore they cannot be expected to do much for the support of the school. During the last year, this station, or school-house, has been occupied as a regular preaching place. Meetings have been well attended; seldom less than fifty, sometimes one hundred.

When we look at this interesting portion of the Choctaws as they now are, and then think of them as they were four

years ago, degraded, debased, and given to all kinds of wickedness, opposed to the gospel, schools, temperance and all improvement, we make the anxious inquiry, "What has wrought this change? Who has taken the lead in this great work of reformation?" Go to their log cabin, occupied as a school-house and sanctuary, early on the Sabbath; see them there studying the word of God, and there you will find the answer. It is the effect of Divine truth. Yes, God has honored his word among the Six Towns. All other efforts to subdue and civilize the red man prove abortive, till he yields to the influence of Divine truth. But let the Holy Spirit enlighten his mind, so that he feels the power of the gospel, and from that very moment the work of improvement and reformation goes forward.

I have penned this brief and hasty notice of the institution in hope that it might encourage the hearts of some who, perhaps, have been doubting the effect of the gospel on the red man. It may also inspire some with a more lively gratitude for the blessings of the gospel. Some may be inclined to open their hands for the relief and supply of the destitute. Others may feel that labor has not been bestowed in vain upon the Choctaws, and be inclined to give with a more cheerful heart. If any or all of these effects be produced, the writing of these lines will not be in vain.

These lines are at your disposal, as also the report; should you think them worthy of a place in any paper for children of Sabbath schools, you can publish them entire or in part, as may best serve the cause. Let us pray that the great work of reform may advance till all nations shall know, and love, and serve the Lord.

Yours in Christian bonds,

CHARLES C. COPELAND,

Assistant Missionary to the Choctaws.

"STRIVE TO ENTER IN AT THE STRAIT GATE."

Is there a world where the saints in their glory
With vision unveiled view the Deity's face?—
Where the ransomed, enraptured, still dwell on the story
Of sinners redeemed by his rich sovereign grace?

Is there a pathway to be trodden by mortals
Up where they dwell in their shining abode?
And is there a watchword that opens its portals
To those all unworthy the favor of God?

Is there a chart to that country engraven,—
A volume put forth, in its teachings sublime,
To show erring mortals the pathway to heaven,
And teach us eternity's watchword in time?

Then let us ponder the things therein written,
And study the chart which our duty makes known;
And through the Lord Jesus, for sinners once smitten,
Discover the path to his glorious throne. E. P. D.

"BY THEIR FRUITS YE SHALL KNOW THEM."

The tests of discipleship, given by Christ, are easily understood. They admit of a close and faithful application, and, when so applied, can hardly fail to lead to a satisfactory result. Such tests are proposed in the passages,—By their fruits ye shall know them,—Herein is my Father glorified, that ye bear much fruit,—Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bear more fruit. The figurative language here used is easily understood. It is drawn from the vegetable world. It is taken from objects with which we are all familiar, and calls for a process of reasoning, such as we adopt every day. For how do we judge of the quality of a tree or a vine? By the fruit it bears. It is not

by the external appearance of the tree, nor by the beauty of its branches, nor by the profusion or fragrance of its blossoms, but simply by its fruits, we determine its character. All the rest may deceive. The leaf may be green, the branch may look healthy, and blossoms be abundant, and yet there be no fruit; and if we find nothing thereon but leaves and blossoms, the tree is condemned as barren and unfruitful.

But time is necessary to mature the fruit. The leaf opens in early spring, the blossom blows in the dawn of summer, but, not till mellow autumn, does the ripened fruit hang clustering from the bough. The same is true when the figure is applied to Christians. "First cometh forth the blade, then the ear, and then the full corn in the ear." The profession of attachment, the promise of devoted obedience, the warm vows and high hopes of their early career,—are the leaves and buds of their spring and summer: but the holy, consistent life, the patient, humble, persevering walk with God, the unshrinking acknowledgment of Christ amid the snares and frowns of the world, the calm, unclouded triumph in the conflict with death,—these are the fruits of their autumn: these are the "works that shall follow them," when "they die in the Lord," and "rest from their labors."

To judge correctly of "the fruits," we must therefore watch a Christian's progress from its commencement to its close. How many have budded and blossomed fair, who yet have never brought forth fruit unto perfection! Many have sprung up as trees planted by the rivers, their leaf has been green, and their blossoms have opened fair and fragrant, but when the great Master of the vineyard came, seeking for fruit, lo, it was withered! Like the barren fig tree, "there was nothing thereon but leaves." It is evident, therefore, that a hasty judgment in respect to Christian character is liable to prove erroneous. There may be ground for hope, the leaf and the bud may afford promise of fruit, but assur-

ance is of slow growth, and can hardly be attained till the last stages of the Christian life, when the fruits are ripened for eternity. The commencement cannot determine fully the character; for the change may be only temporary, and produced by causes which are only transient in their operation. How clearly has the Saviour developed this most important truth in his impressive parable of the sower. In every case represented, the sower and the seed were the same. And the early appearance in each case, were nearly alike. The seed fell by the way side. It was there received. It lay scattered on the ground, and produced nothing. Other seed fell in stony places. It found a lodgment among the rocks, and sprang up quickly. It had a rapid growth, and appeared well. A passer-by might have regarded it as a fruitful spot, and predicted an abundant harvest. But time proved the shallowness of the soil, and the hasty blade perished under the scorching sun. Some seed fell among thorns. It grew, it sent forth the blade, but choked and stinted, it brought no fruit to perfection; and, in the day of harvest, its pinched and withered stalks were rejected as fit only for the flames. But other seed fell in good ground, and brought forth fruit, some thirty, some sixty, and some an hundred fold. In spring, in summer and in autumn, it grew and flourished, and yielded its fruit in the day of harvest. Is not this a true description of the various classes who hear the gospel? And it teaches us to watch carefully for fruit; not to trust in profession, but to look for real, substantial fruit, that, day by day, is ripening for the kingdom. For the fact should be remembered, that the dews of spring and the heat of summer both serve to mature the fruit of autumn. The tender bud expands, and develops the germ of the fruit, which grows larger and more mature under the influence of each passing shower and each descending sunbeam. So the germ of Christian character is formed. It is developed and ripened under the genial influ-

ences of truth and grace, becoming more and more clearly manifest as fruit, till perfected and mature, it is prepared to be gathered into the garner of God. E. F. C.

HORSE-SHED CLASS.

Messrs. Editors,—As you are pretty well acquainted with country life, and your readers are also, it is not necessary that I should describe horse-sheds to you and them, except to say, that they are very useful appendages to country meeting-houses. Out West here, we scarcely ever dispense with them.

We have a flourishing Sabbath school in this place, and get along very harmoniously, only one class, not choosing the question book which the school in general uses, retires to the horse-shed to hold what may be called a mutual instruction class. The members of it are males exclusively, of all ages, professors, and non-professors. They use no question book, but vary the subjects or topics as is deemed most useful. One Sabbath this set of questions may be used.

"How does your corn grow, captain? The frost cut mine down masterly the other night."

"Have your potatoes got up yet?"

"Think we shall have good hay season this year?"

"Shall you find grog for your hands in haying? I don't mean to do it, if the grass rots on the ground, fact!"

("Boys keep away from that horse, there.")

Perhaps on some Sabbath following you will hear a kind of running conversation, instead of questions exact: all for instruction of course. For example: brother Peck says, "I have run out from the Sabbath school to-day to join your class; it's so hot in the house I can't stand it. Besides, I've been so busy the last week that I haven't my lesson."

"Mr. Becket," says Captain Dingly, "we have just been talking about that new barn of Colman's,—how long do you call it?"

"Why I should think," says brother B., "that it is fifty-five or sixty feet long; and a smart one it will be, too. It will hold more than both of mine; and Colman will fill it this year."

"Do tell if he will!"

I give you only a sample, Messrs. Editors. They have an endless variety of topics. Sometimes they commence the lesson at the doors, and keep it along as they go to the sheds. The older men make observations about farming, lumbering, carpentering, blacksmithing, shoemaking, the weather, politics, temperance, religion (sometimes), horses, oxen, cows, sheep, swine, men's wages, ministers, doctors, lawyers, sickness, fires, murders, accidents, railroads, taxes, prices of hay, wood, corn, potatoes, rye, wheat, broom-corn, war, Congress, Texas, and numerous other topics.

The young men have up for discussion, the speed of horses, the relative strength of men, the appearance of the young folks that stand around the door, or in the porch, the last party, the wages they get for work, training, &c., &c. The boys snap the whips in the carriages, and talk childish nonsense, encouraged of course, by the older youth whom we have already noticed.

This is the horse-shed class. If you like, I can give you a description of a Porch Class, composed of females.

Christian Reflector.

Beautiful Sentiment.—The rod of the prophet at Horeb brought not fire from the rock, but water, sweet water; so sometimes the blow of affliction, blessed by a higher Power, softens the heart to the flow of gentler affections.

A BERKSHIRE SCENE.

In tremulous tones the man of God had spoken,
His hand was resting on the altar, where
For half a century he the bread of life had broken,
And poured his ardent spirit forth in prayer.
His words that hour had left in tears their trace
On many a gentle, many a manly face.

He sketched the scene, when on his youthful head
The reverend consecrating hands were laid;
A great assembly o'er this hill-side spread,
Their couch of rest beneath its turf now made,
Save some hoar heads; and with living men
Remain of all the pastors gathered then.

And he the charge that day assumed had borne,
With patient, watchful toil, through all these years;
Still on his heart his people's names had worn,
Had shared their joys, and with them mingled tears,
Knelt at their hearth-stone, and with those who claim
The Saviour's promise, meeting in his name.

And one by one, as they to death went down,
On the cold river's brink beside them stood,
Pointing the saint to his immortal crown,
The trembling sinner to the Lamb of God;
From all these dwellings, spread o'er hill and plain,
He had gone forth amid the funeral train.

He looked on those this day around him met;
The covenant's seal upon the children's brows,
And children's children, by his hand was set
Of those he joined in holy marriage vows;
They memories of the past unto him brought,
O'erpowering feeling's gush, and solemn thought.

He turned him to the neat enclosure near
Of grassy hillocks, marked by snow-white stone,—
"There you may o'er my coffin drop a tear,
There, where the loved ones from my home are gone,
The dear companion of life's early day,
The boy that as a sunbeam cheered our way."

The husband and the father's heart appears
The man of power to tenderness subdued,
Though on those graves the grass had grown long years.
He led us from that softening interlude
To lessons such as most of all concern
The pastor's lips to teach, his flock to learn.

"And soon, to you and me life's changes done,
Time and its interests past, its joy and pain,
We shall be gathered round the great white throne;
O, may we mercy in that day obtain,
And pass from these to Zion's heights above,
For ever there to praise redeeming love."

Not all the empty pageant of an hour,
The scene that day on Lenox's lovely hill;
We felt the ministry of Christ had power,
We saw its blessed influence, see it still,
In living lines, that he who runs may read,
In characters of truth the wise will heed.

God grant upon that favored field to rest
Still copious dews and showers of heavenly rain,
Such as have oft his servant's labors blest;
Would he might fill with golden sheaves again
His aged arms, ere he his trust lay down,
And from his Master's hand receive his crown. A. B. H.

A WORD TO CHURCH-MEMBERS.

"Can a man be profitable unto God, as he that is wise may be profitable unto himself?" And yet, "The fear of the Lord is his treasure." O, condescending compassion, unparalleled love! The God who fills immensity, who built the skies, values so highly the happiness of the creatures he has made, that he calls their love and homage his treasure.

How great the guilt of those who never fear him, but constantly withhold from him so benevolent a treasure. And how much greater the guilt of those of us into whose hearts

he has put his fear, when we turn away from our compassionate High Priest, and fear not him, but man; when the opinions and practice of others, and not the word of God, are made the rule of our conduct; when we pollute our blood-washed souls with that heaven-provoking, soul-ensnaring, grace-withering sin, conformity to the world. How appalling the cold indifference with which we sometimes confess, one to another, that we love the world too much, and follow Christ afar off! What truth, like this, should cover us with blushes, and dispose us to lay our mouths in the dust! Alas, how many painful fruits we bear by lack of spirituality. And is not family unfaithfulness one? By this I do not mean to insinuate that our brethren neglect family prayers and catechising, or the observance of the Sabbath. These things Christians will not neglect; nor do ungodly professors always neglect them. But do we, whether parents or children, brothers or sisters, as expectants of heaven ourselves, set about seeking, in good earnest, the speedy conversion of every unconverted member of the domestic circle, in humble dependence upon the Holy Spirit; and with full purpose of heart not to relax our efforts till the work be accomplished, or the object of our solicitude be placed beyond the reach of our prayers, realizing that though God works by means, the children of the kingdom are born, not of the will of the flesh, nor of the will of man, but of God. Are we willing to venture all upon Christ, and risk the displeasure of our dearest friend, rather than be found unfaithful to undying souls? If we would know what is in our own hearts, or the hearts of others, we must probe them deeply with the truth of God's word; and as the exhibition of the gospel always tries the natural heart, we *may* find that a man's foes are they of his own household; and that they that will live godly in Christ Jesus *shall* suffer persecution. What then? Shall sinners perish because we fear the sneer of mortal man, whose breath is in his nostrils, more than the

frown of the Almighty? Besides, we wound our friends only that they may be healed; for God has expressly said, that if his people will hearken unto him and walk in his ways, the haters of God shall submit themselves unto him.

How dreadful the thought, that immortal destinies hang upon our every-day walk and conversation! Yes, daily; for it is daily piety which enables us to gain ascendancy over the hearts of others. God's dealings with us should excite our warmest gratitude. His providences all tend to produce in the hearts of his creatures his fear. His fear is his treasure. And he has set us in families not merely for our temporal comfort and convenience, but that we may better help each other in our journey to the eternal world. Here in the sweet retirement of domestic affection, shut out from the bustle of the world, we may, by the guidance of the Holy Spirit, train each other for the glories of the upper world.

We expect too much from our ministers. The brevity of time forbids them to do every thing. They need our aid, our prayers, our efforts. Besides, when family faithfulness is neglected, the preached gospel seldom produces its designed effect. Could we, with an omniscient eye, look into the closet and the family circle, we should find that revivals of religion usually begin here.

O let us be up and doing what our hands find to do for the coming of the Redeemer's kingdom. Religion is not an easy-chair, in which we may quietly sit and coolly hope for heaven ourselves, without one effort to save a dying world. In almost every pursuit, but the conversion of those who fear not God, we ply the oar till the boat is safe; and when one means fail, we devise another. Here, alas, we are too often callous and insensible. And I do think that wrong views of the sovereignty of God sometimes paralyze Christian effort. When we wait for God to do that part of the world's conversion which he has expressly said devolves on us, we entertain wrong views of his sovereignty as truly as does the

inquiring sinner. I sometimes think that when Zion puts on her strength, there will be a more manifest change in real Christians than at the time of their conversion; and this she must do before the world is converted. Is it not high time to awake out of sleep, instead of calmly waiting God's time to favor Zion? It is by the prayers and efforts of his people that the Lord designs to build up his kingdom, and in no other way. Prayer is the channel through which the blessings of the latter-day glory will dawn upon us; and if Christians pray, they will also labor, and their faithful labors will be the means, in the hand of the Lord, of enlarging the borders and strengthening the stakes of our spiritual Jerusalem. But so long as they restrain prayer and neglect effort, the great enemy will come in like a flood, and sinners will perish through their remissness. A. F. S.

INFANT BAPTISM AMONG THE WALDENSES.

An eloquent lecture was recently delivered by the Rev. Dr. Baird, Secretary of the Foreign Evangelical Society, before an intelligent audience, in one of the principal towns of New England, upon the origin and history of the Waldenses. He had personally visited this interesting class of people, in the valley of Piedmont, and had learned their history and belief from their own lips. They did not, as he maintained, separate themselves from the Roman Catholic Church, according to the representations of some ecclesiastical writers, but their origin extends far back into antiquity. As early as the second or third century, before the church had become corrupted, they were driven by Pagan persecution into the secluded valleys of Piedmont. Here they spread themselves, and while the church below gradually sunk into a state of universal corruption, the Vallenses, as they were then called, retained all the purity of the primitive church. At a subsequent period, the followers of Peter

Waldo took shelter from Papal persecution among the Vallenses, and like kindred drops they were mingled into one. Since that time, they have been called, on this side the Alps, Waldenses from Peter Waldo, but the ancient name of Vallenses is still given them on the east of the Alps. As the Waldenses are thus to be considered the uncorrupted descendants of the primitive church, the lecturer represented it as a matter of deep interest to know what is their religious belief and practice. It was found in the time of the reformation, that the doctrines of the reformers agreed substantially with theirs. The lecturer questioned them particularly in relation to certain points of belief and practice. "Have you bishops?" he inquired. "Bishops! all our ministers are bishops," was the answer. Here, then, said the speaker, we see among the descendants of the primitive churches, what some would term "a church without a bishop." Again he inquired of them concerning the proper subjects of baptism, "Do you baptize your children?" "Most certainly," was the reply. "And," added the lecturer, "the Waldenses regard as heathens those who do not baptize their children."

LETTER FROM THE WEST.

The following letter of acknowledgment was addressed to Mr. Tolman's class of young ladies in the Sabbath school in Nashua, N. H., from a Sabbath school in H———, Licking Co., Ohio.

Young Ladies:—I have just received from you, through C. C. Dean, Treasurer of Mass. S. S. Society, for a Sabbath school in H——, Ohio, a donation of ten dollars in Sabbath school books. To say to you that the school and patrons of the school *feel grateful* for this gift is by no means expressing the whole truth or the *half* of it. To have an adequate idea of the emotions of their souls, on receiving the box of books, their countenances and actions must be *seen* and their expressions *heard*. They were almost discouraged—they were be-

ginning to feel that some children in our land must be deprived of the privilege of Sabbath school instruction; or, at least, of that part communicated through books adapted to Sabbath school scholars. But your timely aid has revived their hopes and greatly rejoiced their hearts. All interested in the prosperity of the school, are invigorated with new life. Had you witnessed the change, I doubt not you would feel more than compensated already for your donation to them. But the superintendent, teachers and patrons of this school anticipate a richer reward for you, young ladies, when your toils and "labors of love" in life are over; and in the light of eternity you shall know that precious souls in Ohio have been prepared for heaven through your instrumentality. Grateful for this undeserved but greatly needed favor, they pray that the blessing of the Lord may rest on you, your dear teacher, and on the whole school with which you are connected. They also ask a special interest in your prayers that a rich spiritual blessing may attend a reading of the books and on all the exercises of this school.

Any minister of Christ, who has a heart to feel at all, must be much affected in viewing the moral condition of this great Valley,—or almost any portion of it. Much as has already been accomplished by the benevolent enterprise of the West and the East combined, for the salvation of this population, *more* must yet be done, or we are ruined and the God of heaven dishonored. "Waste places" are "wide spread"—and Satan under various forms, to suit the different habits and wishes of men, is erecting his standard and many are rallying around it. Still, we do not and will not despair. The promises of God are a continual source of consolation and support. When the enemy shall come in like a flood the Spirit of the Lord will lift up a standard against him. Much evil may be prevented, and great good accomplished, by the agency of Sabbath schools. It is a matter of devout thankfulness to God, that New England piety is so deeply and

benevolently affected by our wants,—and especially by the wants of the coming generation. I have been on this field which I now occupy more than six years. This church was organized about a year before I came, with nineteen members. Some had been Presbyterians and some Congregationalists. They agreed to unite in sustaining the ministrations of the gospel. The Lord has blessed us, and now we number upwards of one hundred members. But we are scattered over a wide territory, some of the members being ten or twelve miles apart. There are five Sabbath schools in operation in my field, one of which was organized before I came. These schools have in training at least three hundred children and youth. Twenty-four of the teachers and scholars have become hopefully pious, and united with the church. Two of these, grown females (one of them married), have learned to read in the Sabbath school, and there only did they enjoy the assistance of a teacher.

This part of Licking Co. (South West Corner) is comparatively new. The farmers have not generally paid for their land, and this fact stands in the way of supporting the gospel. We have built, however, one house of worship, and it was dedicated the 4th of last March. We need another, and are now trying to raise a subscription to that effect. Three of the Sabbath schools are now tolerably well supplied with books. One of the two more straitened, is as needy as the one which your bounty supplied. We have to struggle, however, against strong opposition. Ignorance and love of sin abound, the Sabbath is desecrated by visiting, hunting, fishing, travelling, &c., and the sanctuary rejected. Still our congregations on the Sabbath day increase in numbers.

My postscript, which I designed to be short, I find is the principal part of my communication,—but my apology is that I wished you to know some of our affairs, and thus be interested *to pray* for a Home Missionary and his charge, in a western "waste place." Yours, in the gospel, T. W. H.

THE

CONGREGATIONAL VISITER.

VOL. II. NOVEMBER, 1845. No. 11.

SABBATH SCHOOL CONCERT.

PERSONAL RESPONSIBILITY IN RELIGION.

GOD has purposed to do great things by the gospel of Jesus Christ. For great things was the church founded, and the sacred ministry perpetuated. This fallen world is to be raised up, this apostate creation be given back to God. The prince of this world is to be dethroned; the wealth, the wisdom and the talent of the earth devoted to the cause of holiness, and the divine Redeemer reign in all hearts, while from sea to sea and from the rivers to the ends of the earth shall his kingdom extend. To accomplish this, God has chosen to work by means. He has sent out the gospel, to work its own way among men; to be advanced or retarded as men shall be faithful or recreant to their trust. The fidelity or apostasy of a single Christian may affect unborn ages. This truth gathers illustration and confirmation in the progress of our race, and in all the record that has been made of the dealings of God with men. When alone Elijah stood, the solitary prophet of God, in the midst of four hundred and fifty prophets of Baal, no one can estimate the amount of evil that would have attended the apostasy of

Elijah at that moment. Paul was a chosen instrument to bear salvation to Gentiles and kings. Yet had he been unfaithful, so great would have been the evil influence, that a century would not have lessened the mischief.

God had great designs in the life of Luther. Had he given out, the dawn of religious freedom and the extension of knowledge and gospel simplicity might have been put back for ages. Who would dare estimate the influence upon American independence, had Washington been bribed to betray the cause of his country. So much can one person do; so mighty and illimitable the influence of one man.

God works not without means. The increase is ever of God; but he blesses that instrumentality which he has appointed. When the old world was to be warned, Noah became a preacher of righteousness. When it was to be destroyed, he made the wind his messengers, and the waters, obedient to his word, overwhelmed the ungodly. Sodom was warned by Lot, and the elements, given to bless, when inhaled, became the agents of Almighty wrath. Naaman could not be healed without the use of means,—"Go wash in Jordan seven times, and thou shalt be clean." The brazen serpent must be made, elevated, looked upon, or the bitten Israelites must die. It was through the preaching of Jonah that Nineveh was saved. And by the preaching of Christ only can men escape the woe of the second death. How can men be saved who call not on Christ? "How shall they call on him in whom they have not believed? And how shall they believe on him of whom they have not heard?" As the mist and the dew-drop make the rill, the brook, the river, and the ocean, so do individual effort form the aggregate power of the church. Each soul is converted, to work. "Go, *work* in my vineyard," is the command of Christ to each pardoned sinner. As the sun shines not for himself, but to give light to the whole system, so the Christian is

converted, not simply to save his own soul from hell, but to show forth the praise of him who hath called him out of darkness into marvellous light. All have a work to do,—a place upon the wall,—and when we do not our individual part, some department suffers; the march of truth is arrested.

The efficiency of the church is found in individuals. The power of the church, its purity, its holiness, is to be seen in the sanctification of each member. And the church can never be what it was intended she should be, nor do what she was commissioned to perform, till each shall feel his personal responsibility, and be in himself, what God requires of all his children. The promises of God are made to men, as individuals. To each he says, "My son, give me thine heart." "Go, work in my vineyard." "Bear part in the toil, sacrifice, and ignominy; then shall you share in the triumph."

We shall be held personally responsible for the influence our life and conversation have upon those with whom we associate. Religion is a great thing. Life is precious, and time is short. So we say, if we are Christians. We may do much to enforce religion; to show the value of the soul and the danger of a death in sin. We may so live, so act, that all may feel that "it is a fearful thing to fall into the hands of the living God;" or, we can do much to spread far an impression that at heart we believe that there is little difference at the last, "between him that serveth God and him that serveth him not."

The life of each Christian is a book read of all. Men who read nothing else, are familiar with these epistles. They scan every line, weigh every word. How plain our alarm when the health of a friend is endangered. Is it as plain that we care for each *soul* that is sick unto death? How anxious our concern for those possessions which are endangered by the raging flame, on which no insurance has been

effected. Are we as much so, when we see those we love, without treasure in heaven, where destruction cannot come, and where the fire and the flood cannot destroy? We are moved when one's temporal estate is endangered; but we are cool and at ease, while the soul is under condemnation. We raise the alarm, loud and long, when the conflagration sweeps over the possessions of men; but are mute while fiery billows roll beneath the feet of the sinner.

For all the misery, woe and death that occur, which we may relieve and do not, we are responsible, and shall be so held in the judgment. If but one soul is lost in error, if but one is going down to death, we have an interest in him; we are responsible. Nor can this personal responsibility be thrown off. Jesus, with the burden of a world's salvation rolled upon him, could not delegate his work to another. The cup was prepared for him. He must drink it. God called each apostle to a labor which he prepared for *them*. They felt this. The language of each was, "Woe is *me* if I preach not the gospel."

Has each Christian, whose eye may rest upon this page, done his work? done all he could? consecrated to God and his fellow-men, his wealth, gifts and influence? Do none violate the Sabbath, over whom you have or may exert some control? Are all, as far as your influence extends, under a good religious influence? Are all that you can reach and move, in the Sabbath school? Can you call Christ to be your witness that in this important department of Christian labor your influence is felt to the utmost? Have you no near friend out of Christ? No acquaintance that has put from him the cup of life? And have you done what you could, by prayers, tears, earnest entreaty, a godly life, a holy conversation, to guide such in the path of religion?

It is not so with the world. The seats of amusement and pleasure are full. The god of this world lacks neither men

nor means to carry on his cause. He has allies, and they have zeal to aid his gigantic schemes; and his servants know well the power of personal effort. And at the corner of streets they stand to turn aside men who go right on their way. But where are the friends of God? Where his cause? Is religion supported at home and abroad as it should be? Are all Christians engaged in the cause of the Bible and the Sabbath, as the enemies of religion are engaged in their master's cause?

It is a solemn thought, that this life is to be reviewed. In the book of God's remembrance we shall find an exact account of wasted gifts, misdirected talent, and privileges abused. All will be brought back, and for each we must render an account. At the hand of each minister of Christ, will be demanded the flock committed to his charge; and for his personal influence he will be judged. "People of God," will the judge say, "give up mine with usury." "Husband, have you helped your wife onward to heaven?" "Woman, where is thy husband, and what has been the character of the influence you have exerted over him?" "Parents, where is that child I gave you and bade you train up for me?" "Man, where is that associate I placed by your side, that from your example he might learn the power of religious faith?"

God has taken many from the sphere in which we move. Many whom we might once have guided to Christ, have gone to their account. Parents and children, friends and associates, sleep side by side in the grave, to awake to a bitter meeting before the bar of God. Could those over whom we have exerted an influence come back, would they bless us, or reprove? Would they hail us as humble instruments in their salvation, or say, "If you had been faithful I should not have been lost? You saw my danger, you knew how secure I was. At my death bed you whispered, 'We shall meet again.'

We may, but not in heaven." "No man liveth to himself." All we do and all we say, has an abiding influence upon others. May we feel it; live and act in view of it. And when called to give up our stewardship, render it up with joy and not with grief. M. H. S.

THE FIRST TEMPTATION.

Man was made by God, "in his own image and likeness." He was placed in circumstances adapted to develop his character. His location was a garden formed by God's hand, and filled with "every thing good for food, and every thing pleasant to the eye." Ample provision was made for the gratification of his innocent tastes and appetites. The hand of Omnipotence had garnished his abode, and God himself pronounced it "very good." Provision also was made for the cultivation of his moral nature. A law was given,—a law to test man's obedience: a law founded on the immutable principle, that all the affections of the creature should be bowed in subjection to the will of the great Creator. It was a righteous and holy law. God only reserved what rightfully belonged to him. He withheld the fruit of one tree, created by his power, nurtured by his providence, and belonging solely to him, as the Creator and Proprietor of all things. It was an easy law. Every spot in Eden was clothed with beauty: the trees bowed with rich clusters of fruit, the rivers rippled gently with cool and crystal streams, the air was full of song, and all was freely given to man. It was a heritage of blessing; a gift of him "whose blessing maketh rich, and he addeth no sorrow with it." But while the hand of love thus gave freely all things to enjoy, the hand

of justice guarded "one tree in the midst of the garden," by strict prohibition and fearful penalty. It was a test of man's obedience, by which his nature was to be tried, and his destiny determined.

The law was addressed to man by God himself. The voice that spake the world into being, gave authority to the commandment: and all the unmeasurable obligations of man to God lent it their sanction. The law offered glorious rewards to the obedient. All that man now enjoyed in the innocence and beauty of Eden, with the promise of even brighter and higher enjoyment, as his capacities were enlarged, and his soul fitted for an advanced state of being, was assured to him in the keeping of the commandment. The law was clothed with awful penalties. "In the day thou eatest thereof, thou shalt surely die." It was, therefore, doubly armed. On the one hand was the sceptre of love luring to obedience: on the other the glittering sword of justice warning against trangression.

But even this law, so perfect in its provisions, so high in its sanctions, so glorious in its rewards, and so fearful in its penalties, "became weak" through the power of temptation. In an evil time it was broken and trampled under foot. The earliest lesson of man's moral history, was a painful exhibition of the weakness of innocence, if it dare to parley with temptation. The tempter came to Eden. He found man there in happiness and holiness. Every thing was alive with beauty. Every thing was robed in innocence. God reigned over his own pure and beautiful creation, by a law of love: and man, obedient to that law, was holy and happy. How, then, should the tempter approach him? It would seem impossible to throw any snare round the feet of one, that was blessed within and without by the hand of God. But mark the seducer's wily art. He appealed to the slumbering propensities of the flesh. He touched the master passion of

pride. He excited discontent, and opposition to restraint. He artfully directed the mind of the woman, not to the blessings enjoyed in such profusion, but to the "single good denied." Yea, hath God said, "ye shall not eat of every tree of the garden?" By this wily question he placed at once before the mind the fact that, even in Eden, there was forbidden ground: and the thought might lead to discontent, even when the cup was running over with blessings, because a single drop was denied. The answer of the woman betrays the influence secretly beginning to work upon her mind. For the most prominent point of that answer is, that one tree is strictly forbidden: "We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." Mark how slightly that answer touches on the abundant gifts,—we may eat,—as if a cold permission had been given: and how it dwells on the penalty, as if the deadly thought had already begun to poison her soul, that, if the penalty were removed, the prohibition might be forgotten. The seducer meets this suggestion, and boldly denies the danger. "Ye shall not surely die." He knew that law, disarmed of its penalty, lost its power and sanction. It became mere advice that might be received or rejected according to the dictate of caprice or inclination. Having thus awakened the desire, and diminished the fear of his unsuspecting victim, the artful tempter ventures a step farther: he dares to suggest a motive for God's stern prohibition, that should awaken stronger desires for the enjoyment, and, at the same time, weaken all the force of the commandment. "For God doth know that in the day ye eat thereof, then your eyes shall be opened: and ye shall be as gods, knowing good and evil." How devilish the wile! for here was a suggestion, that, once admitted to the heart, must awaken hard thoughts of God, and reduce his prohibitions to mere jealous and un-

reasonable exactions, by which he might keep man in a state of vassalage; in which he might graciously permit him to enjoy the fruits and flowers necessary for his sustenance, but sternly denied that high food, which would raise man to an equality with God himself.

Meanwhile the eye of the woman was drawn to the forbidden tree. It was beautiful in leaf, and tempting in fruit; "a tree good for fruit, and pleasant to the eyes, and to be desired to make one wise." Had it been repulsive in form, and disgusting to the sight, there had been no temptation to touch it, and it would not have been a test of obedience. Its beauty and its tempting fruit attracted her eye. She no longer looked on the bright and beautiful flowers of Eden. She no more gazed at the rich clusters of fruit hanging on a thousand trees and vines, which were all her own, but her eye, kindling with desire, was rivetted on that one forbidden tree. She saw only the rich and tempting loveliness of its clusters. The ear was closed to the song of the birds of paradise, though their full and varied melody burst from every bough, in one sweet strain of praise to God, and she heard only the tempting accents of the seducer, who whispered, "fear not, but pluck and eat." Her duty and obligation to the bountiful Creator were forgotten, and the desires of the heart to taste the prohibited fruit waxed stronger and stronger. The law and the mind were in conflict. On the one hand was the commandment, plain, direct, and well understood, with rich rewards for obedience, and severe penalties for transgression: while on the other was the desire of the flesh, the pride of the heart, and the lust of the eye, the hankering for untried and forbidden pleasure. It was a conflict not long doubtful. The restraint of law grew weaker and weaker, and the appetite waxed stronger, till the deluded, infatuated victim stretched forth her hand to the tree, and "took of the fruit thereof and did eat:

and gave also unto her husband with her, and he did eat." Thus "sin entered into the world, and death by sin: and so death passed upon all men for that all have sinned."

In the view we have taken, we have studiously avoided every curious and unprofitable speculation respecting the "first temptation." We have confined our attention to the simple facts, recorded in that Scripture which is "profitable for instruction," and the facts teach most impressively the power of temptation. They prove that the tempter prevailed by cunning wit over a holy mind, and record the wiles by which he triumphed. By weakening the restraints of law, by turning the aspirations for higher knowledge into a forbidden channel, by leading to forgetfulness of the abundant good in present possession, and by exciting the desire for that which had never been enjoyed, and was guarded by prohibition, he beguiled his unsuspecting victim, and hurried her into disobedience and ruin. His success then taught him his power. It proved the "strength of the spell;" and he has not failed to mingle the same ingredients in the intoxicating cup, which bewilders and debases man. "The approaches of sin are like the conduct of Jael. It *brings butter in a lordly dish.* It bids high for the soul. But when it has fascinated and lulled the victim, the nail and hammer are behind." Thus the tempter plies his art. By his influence the law is disarmed of its penalty, the beauty of forbidden objects is presented to the eye, the obligations of gratitude for mercies freely bestowed are put out of sight, and man is thus seduced from the living fountains, to the broken cisterns and deceitful streams whose waters are full of bitterness and death.

"Thus he supports his cruel throne,
By mischief and deceit;
And drags the sons of Adam down
To darkness and the pit."

E. F. C.

AWAKE! ARISE! O ZION!

Hearken, O daughter, and consider and incline thine ear,—forget also thine own people and thy father's house. So shall the king greatly desire thy beauty, for he is thy Lord, and worship thou him.—*Ps.* 45 : 10, 11.

Awake! arise! O Zion! thy favored time hath come,—
Shake off those woful tear-drops, and dissipate thy gloom;—
Shake off the dust that mantles thy melancholy brow,
And sit no more a widow thus desolate and low.

Put on, put on thy garments,—thy beautiful array,—
Take down thy harp neglected, and strike a joyous lay;
Thy sad and lonely wanderings thy Bridegroom's heart hath moved
To perform the things predicted of thee, his best beloved.

Then rouse thee from thy slumbers with energy divine;
The night is fast approaching,—behold the day's decline!—
And ere the morning dawneth, a sound shall greet thine ear,
"Rise, trim thy lamps, ye virgins, the Bridegroom draweth near!"

Then up, and haste to meet him,—in holiness attired,—
For he cometh with his angels to be by thee admired;—
Art thou the king's own daughter, all glorious WITHIN?
Array thy FORM in beauty,—in linen white and clean.

For he who is the chiefest among ten thousand sons,
Would make thee queen in glory, among his shining ones;
Forget not, then, the lofty place reserved for thee to take,
But from thy dreamy slumberings, O Zion, wake, AWAKE!

E. P. D.

TRANSLATION OF THE SCRIPTURES IN SPAIN.

As if in order to put to silence those who say that the people are not allowed to read the Scriptures in vernacular languages, the court of Rome saw fit several years ago, to relax that prohibition; or, speaking more correctly, to republish it in a more deceptive form. Versions of the Scripture, or of parts of it, are published in Spain. But on what prin-

ciple are those versions produced? That of *paraphrase.* Thus the text is disguised, and by the last degree of sacrilege, the truths of God are filched out of his word, and the doctrines of a depraved priesthood introduced. Every translator and annotator seems to tremble lest he should offend his vigilant mother, the church; and although Protestants have left their country in deadly peace, you would judge, by the frequent references to them in these books, that their preachers were to be found in every hamlet. You shall have three examples of the system of biblical literature in Spain.

Fray Anselmo Petite, a Benedictine monk, in the year 1804 published in Madrid, a version of the gospels from the Vulgate, with a few notes extracted chiefly from Romish fathers and expositors; and in a preface, which is an anxious and almost continuous appeal to the authority of the church, he discloses his merits as a critic. His views as to the original text are explicitly given in the following paragraph:— "As regards our having made this version from the Vulgate, in preference to the Greek copies, besides the impossibility of proceeding otherwise, *being ignorant of the Greek language*, we had another powerful reason, which, I believe, even the most impassioned *will not dispute.* Not, by any means, to disparage the authority and the respect which are due to those copies *where they are not corrupted*, it is evident that, after *the holy council of Trent declared the Latin Vulgate Bible to be* AUTHENTIC, *there is no other of* EQUAL AUTHORITY."

Don Francisco Ximenes, a priest, published a *version*, so called, of the apostolic epistles, 1816, Madrid. His preface is specious, and does not match with his translation; which may be judged of by comparing the following *exact version* of his version with 1 Peter 5: 1—5. "As a bishop, and witness of the labors of Jesus Christ, and as partaker of the glory with which he will one day be manifested to the world,

I pray you, my companions in the priesthood, that ye feed the flock of God which he has committed to you, and endeavor to discharge your duty, not as constrained by force, but freely, as God wills; nor moved by vile interest, but by a desire to profit your flock. Do not demean yourselves, as lords, with your inferior ecclesiastics and subjects: but give them an example of all virtues, to the practice of which you yourselves should be moved with all sincerity. And when you shall be judged by Jesus Christ, Prince of bishops, you shall receive an eternal crown of glory. I also pray you, inferior ecclesiastics, and you that have not any grade in the church, that ye live subject to the bishops. Be ye all humble, because God resists the proud, and favors the humble."

Don Felix Torres Amat, bishop of Astorga, Madrid, 1832, 1835, second edition. This is a version of the entire Scriptures, and has come into great celebrity. The translator is a venerable man, possessed of extensive learning, and animated by a spirit of sincere philanthropy. To censure his work, on which was spent so much learning and deep anxiety during fifteen years prior to the publication of the first edition, is certainly painful, and might be unseemly, especially in such as I, were not our obligation to the eternal interests of mankind stronger than to any individual, however learned and benevolent he may be. Still, I cannot persuade myself to proceed any further in the way of animadversion, than to observe that it is a *paraphrase in the style of the Romish school.* This version was undertaken in pursuance of the royal command of Charles IV, which was followed by a similar authorization by Ferdinand VII. The design of Charles IV, as the translator himself informed me, was to obtain a translation free from the indelicacies and obscurities of the ancient language, as retained in the Vulgate, and in the faithful version of the Vulgate by P. Scio. And the further design of

the translator was to render the version so *self-explanatory*, as to need but few expository notes. The version is in very elegant Spanish, and is such as only could have been produced after a deep research (yet under great disadvantages); but it speaks the theology of Rome. *The gloss is incorporated with the text.* It must needs have been so, considering the measures adopted by the translator. Having been backed by royal authority, he refused, indeed, to ask permission of the pope, although plied incessantly to make this submission. But having taken that stand, he seems to have been the more anxious to secure the reputation of orthodoxy, and, judging from his conversation and his writings, I believe him to be staunch in the Romish faith; he sought assiduously the approbation of the bishops, to whom, individually, he addressed a letter, and from each of whom, I believe, he obtained a favorable reply, of which a copy or extract, is published in a supplementary volume. After much trouble, he obtained the approbation of the pope; but his undertaking *was extremely unpopular in Rome.* Having completed his version, he submitted it to the archbishop of Toledo, and to the inquisitor-general; and then, by command of the archbishop, it was examined by persons appointed for that purpose, said to be learned in the Hebrew, Chaldee and Arabic languages. Their censorship was tedious, and certainly could not have tended to the improvement of the work. Finally, all parties propitiated, the first edition was published in 1823, by virtue of a license, in which its publication is said to be the more seasonable, as being calculated to obviate the mischief done by the Bible Society of London. When printed, it was laid before the congregation of the Index in Rome, who transmitted to the bishop by their nuncio in Madrid, a communication by no means favorable. In the second edition he did not give more notes, as they desired; but he so far yielded, as to maintain in his preface to the Old Testament, that the read-

ing of the Scriptures is not necessary for salvation. Doubtless, Amat is well able to translate the Scriptures; but it is lamentable to see a man, whose talents and philanthropy would have adorned a minister of a purer church, laying his work under the censorship of interested men, and allowing it to come into the world under their bias. It cannot, therefore, be the basis of evangelical comment, nor be used as a standard for citation and reference. The well known version of Veis also, being made from the Vulgate, is altogether inadequate to the use of a sound Christian ministry in the Spanish language.

It is, therefore, most important that a version of the holy Scriptures be made immediately from the originals, and executed with most scrupulous exactness; and, of course, with all due regard to the proprieties of style. You are aware that a version designed to answer to this description, begins to be in progress, together with a commentary designed to meet the case of the ignorant and superstitious Romanists, of the degraded infidel, and of any whose minds may be awakened and opened to the reception of vital truth. This may, perhaps, be published at first in small parts; and eventually, should the version be approved, it may go forth without note or comment. Yet, in the absence of preachers, a stirring commentary might arouse popular attention, and excite a thirst for the word of God itself.—*Sacred Star.*

MERIT OF WORKS.

"And (as it appears) this bewitched *tack-about*, which the Galatians were then going to make, is the very heresy of the church of Rome, who make no other use of the gospel in their religion, than the bare name of Jesus Christ in their devotions; forming the scheme of their salvation from a journal of their own works, and that kept too, upon the foot of a

false arithmetic; counting upon a repetition of the same words, as a multiplication of duty,—as if a man were richer for telling over his own money. A shilling counted twenty times, is but twelve pence, and 'Ave Maria' repeated an hundred times, is but Ave Maria still, and Pater Noster, said never so often, is but one prayer. But all this adds to the wonder how this heterodox plan of religion, founded on a fallacy, and ending in a jest, should yet prevail upon the world, which I must therefore attribute, not to their doctrine, but to their polity,—in the conveniency of their convents for the maintenance and education of youth; there entering them into the *practice of their religion* (with an outward show of devotion), before their adult age of capacity to form any judgment of their *principles.* And being thus once entered into a religion, and taken a little pains in it, they grow afterwards, like a defendant in chancery, who having heard his answer read, said, there were some things in it not true, however, since it was engrossed, he would swear to it as it was, rather than give the clerk any trouble to alter it."—*Asgill.*

DISTINCTIVE PRINCIPLES OF CONGREGATIONALISM.

As the question is often asked, What are the distinctive principles of Congregationalism? a few words on that point will not be out of place here.

1. Congregationalism is distinguished from all sorts of prelacy, Roman, Oriental, English, Wesleyan, by the principle that all Christ's servants in the work of the gospel are equal in rank.

2. It is distinguished from Episcopacy and Presbyterianism, by the principle that the only organized church is a particular church, a congregation of believers meeting statedly in one place. A provincial or national church, including many particular churches, and governed by general officers, has no place in the Congregational system.

3. It is distinguished from the forementioned systems, by the principle that all church power resides in the church, and not in church officers; and resides in each particular church directly and originally, by virtue of the express or implied compact of its members, and not traditionally, or by virtue of any authority derived by succession from some higher body ecclesiastical or clerical.

4. It is distinguished from strict independency, by the principle of the communion of churches.

5. It is distinguished from the system of the Baptist churches, by the principle of the right of believing parents to dedicate their infant children to God in baptism; by the principle that in the ceremony of baptism, it is not material how much water is used, or whether the water is applied to the person or the person to the water; and by the principle of open communion with all who make a creditable profession of being Christ's disciples.

As to the difference between the Congregational system and the Presbyterian, two points may be stated more distinctly.

1. A Congregational church, like a Presbyterian church, may have its ruling elders; but while the Presbyterian system makes the elders accountable, not to the church, but to some "superior judicature," Congregationalism permits nothing to be done in the name of the church, without the distinct consent of the brotherhood.

2. A Congregational church may hold communion and intercourse with sister churches, by means of such bodies as presbyteries and synods; but, while Presbyterianism regards these bodies as "judicatures," having authority to decide all controversies judicially, and "to send down" their injunctions to the churches, Congregationalism must needs regard them only as meetings for intercourse and communion, as councils to advise and persuade in matters of common interest, and as

means of keeping up a common feeling among the neighboring and distant members of the great union. Congregationalism acknowledges no power over the churches, but the power of LIGHT and LOVE.—*Dr. Bacon.*

FAMILIES ARE RELIGIOUS SOCIETIES.

[Somewhat altered from John Howe.]

THERE are societies that, in their design, and consequently in their nature, are purely civil; and others, that in their design, and consequently in their nature and constitution, are purely sacred. Of the former sort are kingdoms, nations and incorporate towns and the like. They are in their very nature, because they are from their ends, purely civil. There are those that are purely sacred, as churches; the very end and design upon which they are collected, is worship and religion. But now families are the elements of both these sorts of societies; that is, both churches and commonwealths are made up of families. Therefore both these must meet in a family, religion and civil and secular business; for the other societies, some of which are purely sacred, others purely civil, arise out of families. Persons are the elements of families; families are the elements, of which both churches and kingdoms or commonwealths are composed. And, as the one sort of these is purely civil, the other purely sacred, that which is elementary to both must be both. And, therefore, now, when any come to turn this matter in their thoughts, "I am the head of a family; but what sort of society is my family? Is it made purely for this world, or for the world to come? Surely where both worlds meet, the other world should be superior; and, therefore, all things must be measured here in subserviency to that." But if any will say, "No, families are made only for this world:" then I would ask, what is the world itself made for? Is it made for nothing? or is it made for itself, to centre in itself, and to be its own end? You can never avoid it, but

that families must be supremely and ultimately made for the other world; and then they are made for religion principally and chiefly. And no man can behave himself well in any station in a family, who does not let this thought lie deep in his mind:—"My family, as well as others, is a constitution made for religion, as well as for other business; and principally for that noblest business; for where both meet, that must certainly be principal."

HOW TO RENDER SABBATH SCHOOLS MORE USEFUL.

It is apparent to every one acquainted with Sabbath schools, that they are accomplishing incalculable good; and yet that their usefulness is capable of very great increase. We propose to consider some qualifications that are needed by superintendents and teachers, in order to make this institution more useful.

The first thing needed to secure this end, is a *more elevated piety.* This is necessary, not only to excite to more abundant labor and self-denial, but, also, to give success to the efforts that are made. The teacher needs a rich indwelling of the Holy Spirit, to guide his own mind to right views of Scripture truth. All the study and labor that can be bestowed, will never supply the place of personal experience, and that spiritual apprehension of divine truth which can be possessed only by the spiritual mind. Without this, the teacher becomes a "blind leader of the blind."

Again: a spirit of fervent piety is indispensable to give that tender earnestness of exhortation, without which it is almost destitute of power to touch the heart. How often has one such exhortation from a feeling heart, melted the sinner, on whom a multitude of formal and unfelt addresses and entreaties had been bestowed in vain.

A more devoted piety is needed to give to our exhortations and instructions authority and weight. Our exhortations and

instructions will be almost in vain, unless they are enforced by a holy, just and unblameable life. Any defect here, will readily be detected by those whom we address, and will at once destroy our influence and weaken the authority and power of our instruction.

A more elevated piety is needed by Sabbath school teachers, to make them more abundant and fervent in *prayer*.—Will the hypocrite *always* call upon God? or the Christian of a *cold heart* and *little piety*, abound in prayer? How can a Sabbath school teacher hope for success without abundant prayers? But even the prayers we do offer, how *poor* and *powerless* through the lukewarmness of our piety!

It is vain to attempt any change of organization or any new methods of conducting our Sabbath schools, to supply the lack of this fundamental, essential condition of success,—the life and soul of the whole system,—*a devoted piety in those who labor in the cause.*

A second thing needed to secure greater usefulness to our Sabbath schools, is *more abundant labor.*

The truth is, to sustain a well-conducted and successful Sabbath school, must require a great amount of labor. Many have entirely inadequate views on this point. The impression with many seems to be, that a few minutes spent, perhaps Sabbath morning, by teachers and scholars, in looking over the lesson, and the half or three-quarters of an hour in the school, are all that is to be expected, and all that is required to make a good, successful school!

It is not to be denied, that good may be and is done, even where a school is conducted in this way: but the good falls so utterly short of what may, with suitable preparation and labor, be accomplished, and what is, in many schools accomplished, that such a school cannot properly be called a well-conducted and successful Sabbath school. To sustain such a school, we repeat it, requires a *great amount of labor.*

And what else could we expect? Are not all great ends attained by great endeavors? Is a result so great and glorious, as the training up of a generation of sin-blinded minds and depraved hearts, to an intelligent, faithful, devoted piety towards God, to be accomplished without labor? without *great* labor? Yet nothing less than this should be our aim.

But look at particulars.

The teacher needs a cultivated mind, and especially a thorough acquaintance with the Scriptures, and the great system of religious truth. The simplest lessons cannot be truly and rightly understood and explained, except as viewed in their *relations to that great system of religious truth.* And can this general cultivation of the mind, and particularly this acquaintance with the gospel system and the word of God, which ought to distinguish every Sabbath school teacher, be attained without much study and labor?

Again: rightly to meet a class from week to week, and expound to them the holy Scriptures, and the way of life, requires, even in those who have already this *general* knowledge of the Scriptures,—and much more in those who have it not,—a *careful, laborious preparation of each successive lesson.* It needs this, properly to understand the lesson ourselves; still more to devise the means of so illustrating its truths, and impressing them upon the class, that they shall all both understand and feel them. A minister of the gospel might almost as well come before his congregation, from week to week, with only a Sabbath morning's preparation, as a Sabbath school teacher to come before his class with the like preparation.

Again: the teacher's usefulness is greatly increased, by visiting, at their homes, and privately conversing with the scholars and their parents. We do not say that teachers cannot be useful without doing this; but we *do* say, by doing this, if properly done, their usefulness will be very much increased.

But such a general, thorough acquaintance with the Scriptures, such a careful preparation of each lesson, and such faithful visiting, will cost *time and trouble.*

Again: the faculty of teaching, especially of interesting children, though it seems very natural to some, in most cases, must be acquired by *effort.* It has surprised many, who seemed to themselves to have no faculty of this sort, to find how much they have improved by *effort.*

Yet all this study, visiting, and these careful endeavors to acquire skill in teaching, will be comparatively useless, unless a spiritual mind, and a warm and feeling heart, accompany the teacher to his class, and on his visits, and unless his instructions are enforced by the impressive lesson of his own example. But this training his own character to such consistency, and this keeping his own heart warm, and tender, and spiritual, cannot be accomplished without *labor.*

And even when all these things are done, our toil is all in vain without God's blessing; and that is to be sought in earnest, abundant prayer. And this, if it be not *labor,* requires *time.*

And yet again: There is, or should be, much work performed, aside from the direct efforts of each teacher for his class. New scholars are to be looked up, among the poor and neglected, and gathered in; the library is to be procured, or replenished and taken care of; the concert and the teachers' meeting to be sustained, and *these* cost *time* and *labor.*

Now it is not contended, that all these things are *essential* to the *existence* of a Sabbath school; nor yet to a *measure* of success and usefulness; but to any high degree of usefulness most of them are quite essential. Indeed, there is scarcely a limit to the amount of time and labor, that might be profitably devoted to this great work of training up a generation to an intelligent, devoted piety.

Here, then, is the main thing we need in securing greater usefulness to our Sabbath schools; not a new organization,

or different methods; but a more elevated piety, leading to a more zealous, prayerful and laborious application of the methods that we have. We need more *study*, more *anxiety*, more *strength*, more *toil*, more *prayer*, bestowed upon our work.

The present measure of success is quite as great as could, with any reason, be expected from the amount of labor and anxiety bestowed, taken in connection with the degree of consistency of character and fervor of feeling and of prayer, in those by whom the labor is performed. If we would do more good in this department, we must *expend more labor.*

J. H. W.

WANT OF COMMON AND SABBATH SCHOOL INSTRUCTION IN MICHIGAN.

We have recently received a letter from the Corresponding Secretary of "—— County and Vicinity S. S. Association," in Michigan, in regard to the Mass. S. S. Society furnishing books for that region. The following extract shows the great want of common and Sabbath school instruction, in that section of Michigan:

"Immediately on the appointment of the Executive Committee of this Association, they addressed circulars extensively to different towns in this and the adjacent counties, directed to superintendents or other friends of Sabbath schools, requesting information relative to the extent of biblical instruction in their vicinity. These circulars asked for information on ten or twelve points.

From the replies received, and from statistics gained from county officers, and from the published reports of the superintendent of public instruction for the State, we bring together the following facts. In this county, and five others which border upon it, covered in part by our Association, the whole number of children, between the ages of four and eighteen, is 11,065; the whole of that number attending common schools, is 6,557. This leaves a balance of 4,408 who are

receiving no instruction in district schools, and consequently more than one-third of the whole number are advancing only in ignorance! Besides, the average continuance of the schools, in those six counties, is only four months in the year. A sad picture this, of the educational prospects of the rising generation.

We have no means of ascertaining with precision, how many of these children are to be classed with Sabbath school scholars. We arrive at a probable conclusion, in this way: we take several towns from which we have reports, giving the whole number of children, between the ages of four and eighteen; then the number of those who attend the Sabbath school. In some towns, only about one-fourth, in others, one-half, and in some, considerably more than this are reported as pupils in the Sabbath school. But, then, our reports are only from the few towns where the largest numbers are thus taught. In many towns there are *no Sabbath schools*. We come to the conclusion, then, from the facts before us, that not more than one-fourth of the children are benefited at all by Sabbath school instruction! But we will suppose one-third are thus benefited. The result of our inquiries, appalling as it is, leaves 7,370 children growing up around us, who are enjoying none of the advantages of Sabbath school training! Are these children instructed in the things of revealed religion at home? We would fain hope that in some cases it may be true; but we have reason to fear that their number is very small. We are compelled to admit the unwelcome conclusion, that *two-thirds* of the generation in this region, who are soon to be active on the stage of life, and to give character to this section of country, are coming forward in deplorable ignorance of the word of God. Alarming fact! How should it startle every patriot, and send every Christian to his closet with the prayer:—"Lord, what wilt thou have me to do?"

THE
CONGREGATIONAL VISITER.
VOL. II. DECEMBER, 1845. No. 12.

SABBATH SCHOOL CONCERT.

TO SABBATH SCHOOL TEACHERS ADVANCED IN YEARS.

DEAR CHRISTIAN FRIENDS,—You have long been in the church of Christ, and now you hear the Saviour's voice saying to you, as he did to Peter, "Feed my lambs." May you listen to the heavenly command, and pray daily for suitable supplies of grace for this very important office. To be "a teacher of babes," will be acknowledged an honor, when worldly distinction shall be forgotten. O that the little ones under your care in the Sabbath school, may be a generation of converted souls, who shall live to bless the Saviour for redeeming grace, when you have rested from your labors of love here below.

The great work of Sabbath school teaching requires much patience; and *aged disciples* above all others, are qualified to show patience with the ignorant, the wayward, and the youthful sinner; seeing God hath borne so many years with them, not only in the days of nature's darkness, but through all the defections and short-comings that have attended a religious course. The remembrance of past experience of divine forbearance, is well calculated to make teachers of the

young, patient and forbearing with them, in the obstinacy, indifference and neglect, they too often show while receiving religious instruction in Sabbath schools.

It is greatly to be regretted that so few persons who are past the meridian of life, are found engaged as Sabbath school teachers; for their age, experience and influence, give great opportunities for usefulness in the work, while their example might often prove the means of bringing forward others younger than themselves, as well as those of similar age and standing to engage in it in life.

It is a matter of rejoicing, however, that there *are some* who are thus engaged, and it is to be expected that their labors will be greatly blessed. It is said, that "the hoary head is a crown of glory, when found in the ways of righteousness," and that "the righteous shall bring forth fruit in old age." Now the fruit of Sabbath school teaching must be far more blessed than any other, because of its very important bearings upon generations yet unborn, and the clustering blossoms that hang upon this branch of the tree of life, shall continue with beauty and fragrance, until ripened with fruits of holiness, to adorn the garden of the Lord. Aged disciples may rejoice in this delightful prospect; the labor now bestowed by them, perhaps with much self-denial, upon the little ones, outcasts they may be and previously uncared for, shall not be in vain. The prayer of faith, the labor of love, the patience of hope, shall be remembered, for "God is not unrighteous to forget it," he will accept the offering of declining strength spent in his service, answer the prayers of their record which is on high, and bestow the earnestly-sought gift of the Holy Spirit, to lead these youthful objects of holy zeal and benevolence, to the cross of Jesus, as trophies of his grace; and qualify them, by the continued work and operations of the Holy Spirit, to be teachers of others, and the future means of making known

to succeeding generations the riches of sovereign mercy and salvation. How cheering are anticipations like these to the advanced laborer in the Sabbath school. How bright must that hour appear in which the prospect of meeting in heaven the spirits of redeemed children is brought to the mind. The glory of it may well cheer them under difficulties, inspire ardor desire for the blessing, and urge to persevering and untiring labors to attain it. Who can adequately describe the joy that will be felt in heaven, when the teacher and the scholar shall recognize each other, and the latter own with grateful emotion, the means employed by sovereign mercy as the instrument of his salvation! Both will cast their crowns at the Redeemer's feet, and say, "Worthy is the Lamb, for he was slain for us;" but it will not be then unknown who was the honored medium of placing another gem in the Mediator's crown, for it is said, "They who turn many to righteousness, shall shine as the stars for ever and ever."

Should there be a reader qualified by grace and leisure, to enter upon this delightful work, the writer would add, beloved Christian friend, *be prompt* in your efforts, and hear the Saviour himself say to you, "Now at the ninth or the tenth hour, go *ye also* into the vineyard, and work diligently, for the night cometh in which no one can work." Go, to tell the dear children of a Saviour's love,—go, to record the goodness of God to you, through the days of *your pilgrimage*, —go, to tell them from your personal experience, that it is not "a vain thing to serve God,"—go, to tell them of the blood of Jesus Christ, shed for sinners,—of his gracious words, "Suffer little children to come unto me, and forbid them not,—of the promise of the Holy Spirit,—of a new heart, and of the blessedness of seeking "first the kingdom of God and his righteousness,"—of the honor of being youthful disciples, of the love of God to them now, and the promise of eternal glory in the world to come. Yes, go to the Sabbath

school to aid by your prayers, as well as example, the labors of others. Go, to "gather the children,"—to teach babes, —to guide young persons, and especially to benefit those who are advanced scholars, perhaps upon the point of leaving the school, who are peculiarly the objects of anxiety to the minister, and teacher, and superintendents.

It may be that you possess some peculiar qualification for such a work as this. It has long been a desideratum in our Sabbath schools, to be able to exert an influence over the elder children *at this* period. They often leave the school and religious instruction at the *very time* when they most need such care. Many also have gone from the care of a godly teacher, into the paths of iniquity; and some who have been infamous in after life, have stated, when mercifully brought to repentance, that their wanderings commenced when they *first* left the Sabbath school. If to prevent evil be more important than to destroy its effects, then such extra care is needful. To gain the confidence of the elder girls at this period, and to show them the kind concern of a friend for their temporal prospects, by some visits to their home, or week-day meetings with them would do much to attain this object. An evening spent in this manner once during the week in profitable conversation, not wholly religious, but embracing their earthly wants or pursuits, would naturally benefit them; it would add the weight of real friendship to the benevolence of the teacher, and perhaps, preserve them from rashly entering upon unsuitable places of service, or from leaving the school altogether, as too many have done, to the grief of the teacher, and the ruin of all their prospects for time and eternity; from the idle idea that they were grown too old to be scholars, or because not many others of their own age remained in the school.

It is evident that maturity of judgment, as well as ardent piety and affection, are requisite to form a character that

should undertake such a work as this; and in the experienced and adorned believer, such a helper may be found.

To all such laborers, the writer would add, "the Lord Jesus Christ be with thy spirit;" let that love constrain you, which brought him into this world to become a sacrifice *for you*. May the Holy Spirit daily and hourly dwell in you, as a teacher, sanctifier, and comforter. May the large heart be yours, that can embrace in its capacious room the outcast, the destitute, the untaught, and the vicious, for Christ's sake; and may you labor with devotedness, patience, zeal and perseverance, till the last hour of your ability to do so, in striving to lead children to Jesus for deliverance from the wrath to come.

THE EDUCATIONAL SYSTEM OF THE PURITANS.

BY J. A. ALBRO.

That the pilgrim fathers understood the importance of general education, in relation to the virtue, freedom and happiness of society, is evident from their early and unwearied efforts to diffuse among the people a sound and healthful literature. The schoolmaster held, in their estimation, a place next the gospel minister; and the school-house, in their settlements, rose fast by the house of God. To them, we owe that system of common school education, which extends the benefits of knowledge to all classes, and to every man's door. And as soon as they had provided themselves with dwellings for their families, and erected convenient places for God's worship, while yet poor, and suffering the want of even the common necessaries of life, they founded a High School, which soon became a flourishing College, for the advancement of learning, and the thorough education of their posterity;

believing that it greatly concerned the welfare of the country that its youth should be acquainted with good literature; and dreading to leave an illiterate ministry to the churches, when their first pastors were in the dust.

There was one element, in the educational system of the Puritans, which distinguished it, and which we must not pass over without remark, and that was RELIGION. Believing that it is "one chief object of Satan to keep men from the knowledge of the Scriptures," and that it was necessary to the safety of the people, that youth should be educated in sound doctrine, as well as good learning, they took care that all the children of the commonwealth should be taught to read and understand the Bible. They had but little confidence in knowledge without piety; and they sought to perpetuate the privileges and blessings they had suffered so much to secure, by imbuing the minds of their children with the doctrines of the gospel.

It was with these views and feelings that they caused the Bible and the catechism to be taught diligently in the college; and required that all instructors of youth should be sound in the faith, as well as unexceptionable in their morals. Their deep interest and confidence in catechetical instruction was remarkable, even in an age when that mode of communicating religious truth was far more common than it is now. Every minister was expected to catechize all the children in his congregation frequently, and all parents were required to see that their children were prepared for that exercise. The selectmen of the several towns, also, were required to see that all heads of families catechized their children and domestics in the grounds and principles of religion, at least once a week; and if any were unable to do this, they were to cause such children to learn some short orthodox catechism by heart, that they might be prepared to answer the questions that should be put to them out of the book by their parents, or by the selectmen themselves.

It is to be greatly lamented that catechetical instruction, which our fathers felt to be so important in the religious education of the youth of New England, should be so generally laid aside as it is at the present day. To this is unquestionably to be attributed much of the ignorance, error, and instability which has for a long season been so deplorably manifest among us. Nor will these evils be removed or diminished, until this practice is revived, and attended to with as much faithfulness, diligence, and prayer, both in families and in the church, as in the days of the Puritans. It may be replied that we have the Sabbath school, which our fathers had not. But Sabbath schools, beneficial as they are, should never be permitted to interfere with parental or ministerial responsibility to the young; nor be regarded as a substitute for thorough doctrinal and catechetical instruction at home. There is need of both, and they should go hand in hand in the great work of training up the rising generation in the nurture and admonition of the Lord.

DANGER OF SELF-DECEPTION.

The obligation to lead a religious life is plain. No man can deny that it is *his* obvious duty to obey God. If he has wandered from his Maker, and departed from his ways, the command to return without delay, is as reasonable as it is imperative. No excuse or apology can be offered for a day or an hour's continuance in sin. Yet the command is slighted, the obligation is not acknowledged, and the contemptuous answer to God's summons is, "Wherein shall we return?" How can this strange and unreasonable conduct be explained? Only by reference to the deceitfulness of sin;—"through deceit they refuse to know me, saith the Lord." Tempta-

tion beguiles man with seducing art: this entangles him in the snare, the heart flatters him to his ruin, and he neglects self-examination, till deceived and blinded on all sides, he "calls evil good and good evil," and is given "over to strong delusion to believe a lie." The fact is so apparent, that the evidence of its truth meets us on every side.

Self-deception can be avoided only by patient and persevering self-examination. Every individual must work out his salvation with fear and trembling. Since temptation possesses such a mighty power, he must watch and pray lest he fall into its snare. "Let him that thinketh he standeth, take heed lest he fall." Since sin "has a thousand treacherous arts to practise on the mind," and since its paths are many and flattering, he must strive to enter in at the strait gate. Since the heart is full of cunning wile, "he must keep it with diligence, for out of it are the issues of life." Since many cherish the hope of the hypocrite, "he must prove all things and hold fast that which is good." "Happy is he that feareth always." A presumptuous, self-confident spirit will involve him in remediless ruin. The tempter will lead him astray. Sin will seduce him to its paths, the heart will ensnare with its guile, and his hope of immortality will prove as a spider's web, when God taketh away the soul. Here lies the sinner's great danger, lest he should turn the truth of God into a lie, and a deceived heart should turn him aside. Of this danger the Bible warns on almost every page. Of its fearful, final ruin, the Saviour has written that most graphic description, which no reflecting man can read without deep concern,—"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father, which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works? And then will I

profess unto them, I never knew you: depart from me, ye that work iniquity."

What a picture of blasted hopes, of the utter overthrow of boasting pretensions, and high expectations! And this is the fate, not of one, or of a small company, but of *multitudes*, when assembled before the judgment seat of Christ. How came this fearful disappointment upon them? Not by open, avowed opposition to God,—but by the sweet and cherished illusion, that they had found a refuge, and were safe. And more, probably, are ensnared in this guile, and perish through deceit, than by any other form of error. Truth alone is always frank, and without any concealment. Error must be clothed in a false garb, and "speak another tongue," else she would repel those she seeks to win. Thus the great teacher, who is "the truth," spake without guile: but the seducer was a liar from the beginning. There is no ground of safety, if we swerve from the teachings of truth: but we shall fall into the midst of snares and wiles, so cunningly spread as to blind the eye, and entrap the foot of "the wanderer from the way of understanding." "Take heed, brethren, lest there be in any of you, an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to-day, lest any of you be hardened through the deceitfulness of sin." E. F. C.

Daily Value oe Sunshine.—The value of the agricultural products of the United States cannot be less than $500,000,000 annually. The perfection of this depends on the weather of four months,—June, July, August and September; or about 120 days. Without sunshine the crops would be a failure, either totally or partially; hence we can estimate its average daily value at about $4,000,000. Yet the commonness of this powerful agent causes it to be overlooked, and its results undervalued.

SATURDAY EVENING.

BY BULWER.

The week is past, the Sabbath dawn comes on,
Rest,—rest in peace,—thy daily toil is done,
And standing, as thou standest, on the brink
Of a new scene of being, calmly think
Of what is gone, is now, and soon shall be,
As one that trembles on eternity.
For sure as this now closing week is past,
So sure advancing time will close my last,
Sure as to-morrow, shall the awful light
Of the eternal morning hail my sight.

Spirit of good! on this week's verge I stand,
Tracing the guiding influence of thy hand;
That hand which leads me gently, calmly still,
Up life's dark, stony, tiresome hill:
Thou, thou, in every storm, hast sheltered me,
Beneath the wings of thy benignity;
A thousand graves my footsteps circumvent,
And I exist,—thy mercy's monument!
A thousand writhe upon the bed of pain,
I live,—and pleasure flows through every vein.
Want o'er a thousand wretches waves her wand,
I, circled by ten thousand mercies, stand.

How can I praise thee, Father, how express
My debt of reverence and thankfulness?
A debt that no intelligence can count,
While every moment swells the vast amount.
For the week's duties, thou hast given me strength,
And brought me to a peaceful close at length,
And here my spirit fain would raise
A fresh memorial to thy praise.

SAFETY IN DUTY.—If we are in the path of duty, and if our help and our hope is in the name of the Lord, we may confidently expect that he will uphold us, however faint and enfeebled we may seem to ourselves and others.—*Newton.*

FAMILY GOVERNMENT.—NO. I.

The Bible is a perfect book, able to make the man of God perfect, and thoroughly furnish him unto all good works. It is adapted to all stations, suited to every rank. No one need err from the path of truth, who will, with meekness and prayer, study that perfect guide, which is able to make men wise unto salvation. No one need stumble, who will possess himself of that light in a dark place, which emanates from the sacred word.

The Holy Scriptures make much of the season of youth. High value is placed upon its sunny hours. It is justly regarded as the seed-time of existence; and the harvest of after years must be, in a great measure, regulated by this period. It is the order of Providence, that this season, for good or ill, shall affect the lifetime of each. We live over in the future, the acts of our thoughtless days. Youth is the period in which the twig receives the bend that the tree will retain. Moments then lost can never be recalled; time then misspent can never be redeemed. God has revealed his pleasure, in respect to this period of life. He has given his command, that children be early taught to fear him, to reverence and obey their parents, and to be respectful and kind. He has promised parents a blessing lasting as life, if they observe his law, train up their children in the way they should go, and command them that they do right. Around such commands he has thrown the highest sanctions. Fidelity shall not fail of its reward; unfaithfulness will bring a curse that will extend to the third and fourth generations. The philosophy of the Bible has been approved by the experience of all ages; good men and bad, in all climes and ages, are but illustrations of the truth, that "a child left to himself bringeth his mother to shame;" while one trained up in the right way will, in mature life, walk in the path of truth. The training of youth may refer to the intellect

or the heart. It may be accomplished by sound instruction and a holy example; or by a discipline, necessary to secure obedience in children, a bending of the will in early life, that will make them respectful children and loyal men. "It is good that a man bear the yoke in his youth."

The relative duties between parents and children, hold a prominent place in the sacred Scriptures. It is so frequently presented, commended with so much earnestness, such express commands are found in the word of God addressed to ministers, deacons and Christians, that they rule their own house well, and have their children in subjection, in all gravity, that one may well feel surprised that this subject has been so generally overlooked by those who have written much and well, upon the government of life. And the only satisfactory explanation seems to be found in the fact, that there is so little family government on the part of parents, that he who enforces the duty of ruling one's house well, is in danger of the mortifying rebuke, "Physician, heal thyself."

Family government is the theme upon which I propose to write a few articles, for the perusal of that class, to whom is entrusted the welfare of the youth of our land. A theme fruitful and important. May the imperfect presentation of this subject provoke some other pen to resume the task.

1. *In what does family government consist?*

It consists in securing obedience, prompt and cheerful, on the part of the child, to the commands of the parent. It is found when parents command only that which is right, and secure in all cases, an obedience full and implicit. This is the end of government. It exists where this is found. Nor is there any government in a family, where there is not obedience. The first, the great, lesson that a child must learn, is to obey. Rebellion is bound up in the heart of all children. All know this who have any thing to do witn them. Resistance to authority, a disposition to disobey, is the trait

of moral character that a child the most early displays. In the infant, the principle must be settled, which shall be subject, the parent or the child. And when once settled, fairly, though never so early, it is settled for life. Where the will of the parent is law, the parent governs,—where the whim or caprice of the child triumphs, the parent is subject. The government is not in the hands of the parent. And of all despotisms, that of the child over the parent is the most severe, the most degrading.

Insubordination is allowed to be one of the great evils of the age. Its root is found in families,—children are so rude and rebellious; parents having so little disposition or ability, to govern; the evil is so wide-spread, so fearful, that many have sad forebodings for the future. We have greatly degenerated. There is, probably, as much family government at the present day, as there ever was. But unlike past ages, it is now in the hands of the children. They command their parents, and not unfrequently enforce obedience. "This very boy," said a royal but a proud father, as he placed his hand upon the head of his hopeful son,—"this boy governs the kingdom. He rules his mother; his mother rules me, and I rule the nation." There seems to be little parental government, even among Christian parents. The emphatic command of the Bible upon this duty,—its high and inspiring promises,—its withering denunciations,—the fearful examples of disobedience, are overlooked or neglected by many who read the Bible with an earnest desire to know the will of God, that they may do it. How many ministers of the gospel would be willing to have their fitness to rule in the house of God tested by the Scripture command, that first, they rule well their own house, and have in subjection their own children in all gravity? What deacon will exhibit the obedience or order of his own house, as a proof that he is fit for the trust confided in him, or feel, if rejected for want of authority at

home, that he was rejected on scriptural grounds? What Christian who is testing his hopes of heaven, his title to Christian character, would think of his ability to rule his house and secure obedience from children, as one of the decisive marks of practical piety? Yet can one read Paul's letter to Timothy and doubt on this subject?

Between the child and parental authority, there is controversy. Two antagonist powers develop themselves in families,—the will of the parent and the will of the child. One must rule. So is it in the world, between the ruler and the rebellious subject. So in the universe of God, between him whose right it is to rule and the subject who refuses to obey. Shall God or man, the Creator or the creature rule? the parent or the child? In this controversy each family is interested. And it is folly to talk of family government till this question is settled.

The fruit of this absence of family government is painfully apparent. It is the bane of families, driving peace and comfort from home; engendering contention and strife; rendering all the arrangement of taste and comfort useless; causing a husband to become fretful, and making a wife a slave by an indissoluble tie, to a wayward, ungovernable child. The quiet of the morning is broken up by the loud cries and passionate voice of an erring child. The morning meal is passed in tumult,—the family service is interrupted and the day begins in destruction and ends in strife, till one is tempted to exclaim, changing the words of inspiration but slightly, "It is better to dwell in the corner of a housetop, than with a brawling child in a wide house." The insubordination and disobedience that turns the peace of a happy home into a scene of turmoil, does its work in a wide sphere. Follow the child who is disobedient, disrespectful and unkind at home, to the school, the play-ground, or to the workshop, and the insubordination of home makes him an unpleasant associate. As he advances in life he is peculiar

for his restlessness under wholesome restraint, his resistance to laws, his readiness to swell the mob and engage with the lawless in their deeds of violence. Because in early life he did not learn to obey, because the principle was not settled while he was yet young, that he must submit to wholesome restraint, the child becomes a bad associate, an evil companion, a lawless man, one ready for acts of destruction.

This subject has already arrested the attention of the ablest jurists of the country. One of the judges of the Supreme Court, in a recent charge to the grand jury, stated that crime was on the increase. No one could be familiar with our courts of justice and not admit the fact. Once it was attributed to intemperance, but in spite of the spread of temperance, crime grows upon us. And it was the opinion of the judge, that the insubordination in families, the want of family government, was the direct and certain cause of the increase of crime, so startling, so evident.

No man can pass our streets, and mark the rudeness and lawlessness of boys that herd there,—no one can observe the little respect paid to age, rank or authority, by the youth of our land,—no one can observe the absence of filial respect, and neglect of parental authority, which at the present day has passed into a proverb, and not inquire, what will these boys be when they become men? What will society be when these germs shall be developed, and the fruit of these principles shall be perfected? If we now must have a police at our public meetings to keep the boys in order, we shall need an armed force to keep them in check, when they reach the maturity of physical strength.

If one germ originates this wide-spread evil, one remedy alone can be efficiently applied. The remedy must be applied at home. Children must be brought up under subjection. They must be made obedient. They must be trained up at home, in the way they should go, if we would have them, in after life, walk in the path of peace and truth.

M. H. S.

RESIGNATION IN AFFLICTION.

Huge billows beat upon my soul,
And clouds tempestuous o'er me break;
Saviour, divine, my fears control,
And save me for thy mercy's sake.

The floods of grief around me swell,
And piercing cares my heart invade;
Thy word the tempest's rage can quell,
And dissipate the darkest shade.

Yet, if thy sovereign will ordain
The conflict still my faith must prove;
Resigned, I'll bear the sharpest pain,
Confiding in unchanging love.

Thou wilt not leave me in despair,
To spend my tears, and waste my sighs;
Subdued by thy restraining care,
Passion in meek obedience lies.

I fall beneath thy sacred feet,
And calmly say, "Thy will be done;"
Thy promises on record sweet,
Disperse the clouds that shroud thy throne.

CHESHIRE CO. MATERNAL ASSOCIATION, N. H.

The Cheshire Co. Maternal Association held an annual meeting in Westmoreland, N. H., June 12. This Association is composed of most of the clergymen's wives in the county. The following is a short abstract of the report.

"The Cheshire County Maternal Association has, through the goodness of God, these twelve times assembled at this season of the year, and has taken sweet counsel together. Only one member has died in all that time, and six children, three of these during the past year. The Association now consists of sixteen members and fifty children.

Fifteen of these are over fifteen years of age, eight of whom are professors of religion. There have been no removals from the county, the past year. It has been our object, as an Association, to promote the formation and prosperity of Maternal Associations in the county, and they have been formed in most of the towns. In some they have languished for want of interest, while others have persevered with steady zeal, and will, undoubtedly, receive a blessing according to the divine promises.

"The situation of eight of these Associations has been reported, viz, Sullivan, Marlboro', New Alstead, Fitzwilliam, Gilsum, Hinsdale, Rindge and Keene. Very few deaths are mentioned. Five of these Associations have no deaths to record. Very few conversions are mentioned, and only two have professed religion. The reports from Fitzwilliam and Keene only state the number of children over fifteen years, and of these the number of professors, from which it appears, that the proportion of those hopefully pious is less than one-third. Whereas, in the Cheshire County Maternal Association, the proportion is more than one-half; which, if a fair sample of the number of those hopefully pious, among the children of clergymen, would refer to a saying which has been common, that 'the children of clergymen are less religiously disposed than those of other people.'

"It was observed that it was a time of great temptation to the church and her offspring, and some sad defections in the church prove that even those we think 'the very elect,' may be drawn into sin. We need the *whole* armor of God, that we may be able to stand. We should believe in and *expect* the fulfilment of God's promises. As when we plant precious seed in the earth, we look for it to spring up, so the precious seed of God's word should be expected to spring up and bear fruit. 'Let us look after every effort we make for our children and others, accompanying every prayer with hope in

God and *expectation* of success.' The Saviour saith, 'Be not faithless, but believing.'"

The following extracts from the report show that the "Assembly's Catechism is loved and valued by many parents composing these Maternal Associations, and also that some children study it with interest."

From Marlboro', we have as follows: "The children manifest an earnest desire to be present at the quarterly meetings, and will not stay away unless compelled by necessity. Their lessons consist of Scripture questions, questions in the Assembly's Catechism, and hymns from the Mothers' Hymn Book."

From Keene:—"At the quarterly meetings the children are making progress in the Assembly's Catechism, and it is believed that they are gaining some knowledge and understanding of the important doctrines there brought forward, and are learning to examine the Scripture proofs to see whether these things are so, being often reminded that therein is contained the 'only rule to direct us what man is to believe concerning God and what duty God requires of man.'"

From Gilsum:—"Four little girls have, during the past winter, committed the Assembly's Catechism to memory, and have separately repeated it to me at one lesson. For this they have each received a Testament, with a certificate written on a blank leaf. Others are following after as fast as they are able."

SABBATH SCHOOLS IN HAMPSHIRE EAST.

At a meeting of the Hampshire East Conference of Churches, held the second week in October, a report was read on the subject of Sabbath schools, by Rev. George Cooke. According to this report, returns more or less perfect, were received from sixteen schools, embracing 2884 scholars,

of whom 900 were adults. The average attendance reported was 2000. The whole number of scholars connected with the schools within the bounds of the Hampshire East Association, is not far from 3150. From seven of the churches Bible classes are reported as existing separately from the Sabbath school proper. All but three of the schools continue through the winter; nine observe the concert, and twelve have adopted measures for the promotion of juvenile benevolence. Eight of these schools report, as the amount contributed, $236,50, or an average of about $30 to each school. The number of hopeful conversions, according to the returns, during the year, is about seventy.

With reference to the system of instruction adopted, all the schools use question books.

The report considered several topics mentioned in some of the returns,—"such as the use of question books," "the yearly organization of schools," "the system of promoting juvenile benevolence," "the usefulness of the Well-Spring in our Sabbath schools," and "the general subject of Sabbath schools." On this last topic, the report concludes as follows:

"One effect of the establishment of Sabbath schools, has probably been to remove, in some measure, that sense of parental obligation in reference to the religious education of children, which previously existed. And this effect, or rather this fact, is to be deeply deplored. Yet it ought not to be laid to the charge of this institution, but to parents themselves. The parent *cannot* transfer the responsibility of training up his child in the nurture and admonition of the Lord, to any one. For this effect upon the child, he is himself accountable to God, whatever hands he may employ to perform any part of his religious training. The Sabbath school, so far as its spirit and intention is concerned, *is*, without doubt, a wise and precious instrumentality for this grand object, and as for

the rest, it is what the fidelity of parents and teachers may make it,—a noble institution neglected and abused, or improved and blessed of God's Spirit to the salvation of souls and the spiritual enlargement of the church.

"In one point of view, the Sabbath school occupies a position of *peculiar* importance. It is the repository of a sound, interesting and increasingly extensive religious literature,—and this is an item by no means least in the list of its excellences. Now, when the community is flooded with every form of valueless and mischievous literature, and where *taste* for reading, and the *means* of reading are to be found by every fireside, it is a matter of incalculable importance, that this taste for reading should be *well* supplied,—that a Sabbath library may be sufficient to direct the reading of our children from week to week, in a manner which will really promote their intellectual and moral benefit. It becomes us, as we would promote the general object of our Sabbath schools, to provide well for our Sabbath school libraries.

"In conclusion: the blessing of God has unequivocally rested upon our Sabbath schools in time past. He has put his seal upon the wisdom and fitness of the institution for the ends of its establishment, and let us all be animated to renewed diligence and activity in prosecuting its duties.

"God has not left us without a witness this year, of his favor to Sabbath schools, though we have reason to deplore that so few, from so many, have been led to the Lord; and, with the encouragements to prayer and labor, afforded in the conversions which have taken place, let us *take* courage, and renewedly consecrate ourselves to the work of this field in our Master's service."

Storage

GTU Library
3 2400 00272 2761